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Three morall
Treatises, no lesse pleasaunt
than necessary for all men to reade.
Wherof the one is called the Learned Prince,
the other the Frutes of Foies, the thyrde
the porte of rest.

Henry De Witt 1600

Imprynted at London by
Wylliam Seres, dwelling at
the west ende of Bowles at
the signe of the Hedges
hogge.

*Cum privilegio ad imprimendum
solum.*

Henry De Witt

To the Queenes highnes

Of all the bookes that euer Plutarke wrote,
More mete is none, when they haue time & space,
For Princes all to rede and well to note:
Then this, whiche heare I offre to your grace,

For lyke as he, the good doth iustly praise,
The euill their faulces, so, plain'ly dothe he tell,
And whilst he doth consider both their wayes:
He shewes wherein a Prince ought most to excell.

That is to saye in learnynge, wytt, and skill,
To tame affectes, and folowre reason's loze,
Whose steppes doe fle the wayes of froward will:
And treades the pathes of iustice euermore.

And though this Booke, your highnes oft hath redde,
In Grekysh prose as Plutarke did it write:
My rurall muse, for that, yea, had no bredde
In Englysh verse, agayne the same tendight.

Presuminge of the fauor whych she fownde,
When that she sang, what frutes of foes might ryse
And that your grace, gaue care vnto the sownde
Of suche rude ryme, as she did then deuyse.

Wherefore now harke my liege and souldaigne Queene
What Plutarke sayeth of Princes good and badde
Who yf he were apt to Judge: I wene,
Of all the Quenes in honour to be had.
Your learninge, and your vertues pondred well,
He would your grace, should onely beare the bell.

Your most humble Subiecte
Thomas Bloudeuille.

A. ii.

The

The learned Prynce.

The Cyrens once made greater request,
That *Plato* wolde vouchsafe to wright
Such lawes, as he for the thought best,
Their state therby, to rule by right.

But *Plato* tho, dyd cleene refuse,
So hard a thyng to take in hande,
Who knewe, they wolde good lawes abuse
Which had such welth within their lande.

For nothing is more hard to treat,
More proude, ne worse to deal wthall,
Than is that man, in wealthy state
Which thinkes to stande, and scath no fall.

Wherefore it is to harde for suche
As others rule, and beare the swaye,
To suffer lawes to rule to morche,
Lest than, their power should some decaye.

For reason as their Chesse to take,
They doe abhorre: lest Princely might,
They should then forced be to make
A slave: to Justice truely and ryght.

As men alas which doe not knowe,
What *Isoporus* the Spartan duke
Sayd to his wife with voyce full lowe,
When she objected this rebuke.

For

The learned Prynce.

For whereas he dyd fy:st of all
To royall power, *Tribunos* adde:
He sayd thou byngst thy Sonne, in thzall,
To leaue lesse powze, then thou hast hadde.

No rather yet, then aunswerde he
I shall hym leaue so muche the moze
For nowe his powze shall stronger be
Then euer myne was heretofore.

And though he this Prynce hymselfe repyud
Of that whiche he to geue thought good:
As though he small brookes he had deryud
Out of a goulffe, or flowinge floud:

Remyttynge yet the rigour greate
Of royall powze whiche none can beare
He dyd auoyde all enuyouse hate:
And leade his lyfe cleane out of scare.

If reason gotte by wysedomes loze
Assist the Prynce: she gardes his health,
For ryddynge thill awayne before
She leaues the good to increase his wealth.

But many kynge that folp she are
To masters rude that karue in stone
And haue no arte, I may compare
So lytle difference is or none.

A.iii.

For

The learned Prince.

For they their Images do Judge
When best to make: when that they shape
them arns & bigges with legges most hudge
and ougly mouthes full wyde to gape.

Unprudent kynges eyn so I saye
By frowning lokes, bigge boyre, disdayne,
and keping close in, all the daye,
Great maiesty do thinke tattaine.

Like Images in out ward shewe
Which do pretend some goodly one
Deat inwardlye if you wyll knowe
they onely are but earth or stone.

In one thinge yeat they disagree.
For Images throughe that their waight
and heaup poyle, fast stablisht bee:
Pe do they moue but stande vp straight.

Where foolish kynges bntaught I saye
For that within they are not sounde
Pe truly waide they swarue and swaye
and oft times fall vnto the grounde,

For why vnles to place thou wylt
In suer wise, thy Principall:
That euer shall thereon be buylt:
In byesse must nedes to ruyne fall.

But

The learned Prynce.

But as the Craftsman should forsee
His rule be right and trulye made
Without all fault befoze that hee
In any woozke do further wade:

A Prynce likewise ought first to kno
Hymselfe to rule and rightlve guyde
And then to frame his subjectes so
As in good rule they may abyde.

For whye it is a thynge vnmete
A feble man to take in hande
to set vp others on their fete
When he hymselfe can scantly stande.

He likewise can it decenre be
That he should teache whiche hath no skill
Or order men in eche degre
In whom doth raigne disorder still.

He should that man commaunde of right
Which reasons rule doth not obeye
Though fooles him count of greatest mighte
Which subiecte is no kynde of waye.

The kynge of Perce, did all men take
To be hys slaues and lyue in thzall
His wise excepte whom he should make
His will to obeye, aboue them all.

A. ill.

But

The learned Prince.

But some perhappes would nowe demaunde
Question Who ought to rule a Prynce or Kyng?
answere. The lawe as Quene, who doth commaunde
Both Gods and men, as Poets syng.

I meane not that whiche is exprest,
In booke of paper, wodde, or stone,
But reason graft within his brest,
To guyde his doinges everychone.

The Kyng of Pearce was wont to haue
A chamberlane whome day by day
Whā mornynge came he straght charg gaue
That he to him these wordes shoulde saye.

Aryse thou Kyng and slepe no more
But carefull be to do ryght sone
Suche nedefull thynges as heretofore
Mesozomades woulde haue done.

But Kynges that wyse and learned are
Haue alwayes one within theyr mynde
More prompt to tel them of theyr care
Then any man that they can fynde.

Polemon sayde that Cuppe was
A seruaunt to the Goddes aboue
From place to place with spede to passe
To seke what dyd yonge laddes behoue.

But

The learned Prynce.

But one moze rightly yet might saye
Gods ministers that Prynces bee
To take the charge of men alwaie
And eke their wealth to well forsee.

That like as God do lette them haue
Whose godly gistes which they enioye
Some part euen so they still shoulde saue
And wisely ought the rest temploye.

We see the ample heauen howe he,
With liquid armes do the earth embrace:
And no fruit sent downe the sedes whiche he
With fruit bringes forth in euery place.

Some growe by raine, and some by winde,
By glittringe starres some noight are
And some the Moone with moystures kinde
To foster vpp, hath onely care.

And finallye the louelye Sonne
Whose shynning beames adorneth all
His frendly course doth dayly runne
And shewes like loue to great and small.

These godly gyftes yeat can we not
Be rightly vse ne well enioy
Onles also it be oure lot
To haue a Prynce iustice and loy.

B. i.

Fol

The learned Prynce.

For Justice is of lawe the ende
And lawe the Prynces wooke I saye
The Prynce gods lykenes doth portende
Who ouer all muste beare the swaye.

And needeth not the skilfull hande
Of Phidias, or Policlette,
Of Myron eke or such lyke hande
Of those that Carue and colours sette.

For he himselfe by vertue canne
Hymselfe to God moste lyke descrie
An Image pleasinge eury manne
And noble to beholde with eye.

And lyke as God in heauen aboue
The shyninge Sonne and Moone doth place
In goodly wise as beste behoue
To shewe his shape and lyevely grace:

Suche is that Prynce within his lande
Whych fearinge God, maintayneth ryght,
And reasons rule doth vnderstande,
Wherin consistes his poete and might.

And not in Scepter, or in Crowne,
In thunder bolt, or glyttringe swerde,
Wherby some thinke to obtayne renowne
Farre than, they shoulde be greatlye ferde.
wher

The learned Prynce.

**Wheras in dede, for that they seme
That none to them maye haue access:
They are enuied, and wise men denie
Suche poxe to be greate foolishnesse.**

**For God offended is wyth those
Whis thundring power that imitates:
But he delightes in suche as chose
In clemency to be hys mates.**

**And doth promote them more and more
And of his owne benignyte:
Doth make them partners of his loze
Of iustye, tructh, and equyte.**

**Whiche thinges in dede are more deuyne
Than syar, light, or phebus course,
Than starres that rise or downe declyne
The endles life it selfe, is worse.**

**For why longe life is not the cause
That God mosse happy counted is
But prynce of vertue is the clause
Wheron dependeth all his blis.**

**When Alexander sorpe was
For Clytos death whome he had slayne:
Then Anatarke, suche wofull cas
To mitigate: to hym gan sayne.**

The learned Prynce.

To Clithart but Justice tho,
Which doth assiste the goddes alway
That what soever Princes do,
Should rightfull seme without denaye.

Which sayinge was ne right, ne good,
For where the kinge betwaild his cryme:
This semd to egge him in lyke moode,
To do like act an other tyme.

But if for men it lawfull were
Such thinges terampne as them liste:
Full quickly then, it would appeare
That Justice doth not Jove assiste.

For Justice curn it selfe to be,
Almightye Jove we ought to take:
A lawe of most antiquite
Which neuer dyd the trueth forsake.

The old men also plainlye saye
It passeth Jove his poure and might
When ladye Justice is awaye:
A kyngdome for to rule byright.

Who as Hespode hath vs taught
A virgyn is immaculate,
A shymefast maide, which neuer wrought
But modestlye wyth curye state.

And

The learned Prynce.

And hereof kinges surnamed are
Right reuerent, and dreadfull aye:
For those in whome doth dwell least feare,
Dought to be feared moste I saye.

But it behoues muche more a kyng
To feare to do, then suffer ille,
For of the one the other sprynge,
So do so haue is Justice wille.

This Princely feare a Prynce lyke wyse
Shoud alwayes haue: Unwares that lest
To hym, for lacke of carefull eyes:
With wronges his subiectes be opprest.

For so the dogges that watche the folde
When they the cruell wolfe do heare:
Not for themselves which are full bolde,
But for their charge haue onely feare.

Campynond the Theban Knight
His subiectes tendinge feastes and playe
Would all alone both day and night
Kepe watche and warde and oftymes saye.

That he dyd aye lyue soberlye
And watchfull was to that intent
That others myght more quyetlye
Be dronke, and slepe, as they were bente.

B.iii.

when

The learned Prince.

**When Cezar hadde at brique tolone,
to Cato yecur the ouerthyo:
the reste unslayne, then Cato downe
Dyd call: vnto the sea to go.**

**And hauinge sene them safelye shipte
and wysht them well to passe the sea:
as one with fewer cares beclipte,
Retourned home himselfe to sea.**

**By which ensample Cato heare,
Doth teache all Princes that be wise,
Of what, they should haue greatest feare,
And what againe, they should despise.**

**But on the other part beholde
Clearchus cruell kinge of Ponte,
Howe lyke a Serpente layde in folde
In chest close shut to slepe was wonte.**

**Full lyke Tartiodeme therfore
Who in his dyninge chamber hadde
A closette with a fallynge doze
And eke with beddynge synelpe cladd.**

**Wherin his concupnye and he
Were wont all nyght to take their rest,
And to thintente that none should se
Pe come to bere them in their nest:**

The

9
The learned Prynce.

The mother of the damsell thou shalt
The stayer cleane from thence remove
And set it, theare against they would
come downe next moynynge from above.

Howe moch thynke you would this man flee
A Palays, Courte, or feastyng place
Which of hys chamber as you see
A prison made to kepe his grace.

Thus trew kynges haue no feare in dede
But aye for those, on whom they raigne:
But Tyrantes for theym selues haue dyede
Lest for their vice they shoulde be slaine.

The greater powre, the greater feare,
The moze to rule, that they obtayne:
The moze as foes to them appeare,
Wherby they growe in moze disdayne.

With matter apt all shapys to take
And subiect aye to sondry chaunge
Of god some would a mirture make
and hyde hym theare which is full straunge.

But Plato sayth God dwelles above
And there fast fast in holy lawes:
From trueth he neuer doth remove
He swarues from natures fast lawes.

B. lili.

And

The learned Prince .

And as in heauen lyke to a glasse
The forme his shape doth represente:
In earth, the light of Iustyce was
By hym ordeyned: for lyke intente.

Which shape all wyse and happy men
To countesseste employe ther payne
Full busily wth wysdomes pen
The chiefeste blis therby tattaine.

But nothing can this habit b:ede
In vs so sone, as reasons loze
Got out of wysdoms schole in dede
To guide our doynges euer moze

When Alexander hadde well tryde
The prompt wytte of Diogenes
And sene his stoutnes great besyde:
He marueyled, and sayde, doutles:

If I not Alexander were,
I woulde become diogenes,
As one that vertue woulde fayne leare:
But princely powre dyd hym oppresse.

Which would not graunt him time to apply:
The thinge so muche esteemed aye
For lacke whereof he did enuy:
The Clinikes scrippe, and poze araye.

wher

10

The learned Prynce.

Wherewith he salve the Clinicke made
At all assayes moze stronge and stout:
Than he hymselfe when to invade
Of horse and men had greatest route,

Thus in destar and good will
Diogenes the kinge might be
And yeat in dede remayning still
In princelye state and highe degre.

Yea, he, moze neede had in this cas
To be diogenes aryght:
In that he Alexander was
An emproure great of powre and might.

Who hadde in fortunes seas to stryue
With cruell stormes and rockes besyde
Wheron his shippe might easlye dypse
Unles he had the better guyde.

For priuate men of lowe degre
That others can offende no waye
Thoughe they taffectes oft subiect be
Their greues yeat are but dreames I saye.

But whereas powre is foynd vnto
Cuill ordred life, thear thinke it true
That such affectes will cause also
Great greue in dade for to ensewe.

C. l.

The

The learned Prince.

The cheefest fruit that Dionise
Dyd of his empyze take: it was,
(He sayde) what he dyd than deuise,
With spede to haue it brought to passe.

A thyng most peryllouse therfoze
It is, vndecent thynges to wyl:
When he that wylleth, euermoze
Hath powze, the same so: to fulfill.

For powze doth malice quickly moue,
With euill affectes the mynd to streke
As enuy, wrath, aduocetry, loue,
Mens goodes also, and lyues to seke.

And then the woode nys soner sayde,
But wo to hym that is suspect
Toffende in that to hym is layde,
For sentence there, muſt take effect.

Of nature, such as searchers be:
Do hold that after thunder clapp
The lyghtnyng comes, yeat do we se
The same befoze we heare the clapp.

The bludd lyketypse befoze the wound
To vs most commonly appeares:
For sight doth mete the light, to heare sound
Is sayne to come euin to our eares.

The learned Prynce.

**In kyngdoms so, some men we fynde
Haue suffered tare, thaccused were
And sentence geuen to wrauth inclynde
Befoze due pzoofe of cryme appeare.**

**Foz wrauth nought hable is twythstand
The powze of malice when she list,
As is the anker firt in sande
Which can the cruell sea resist.**

**Onles that reason with her wayght
Pzeffe downe such powze, and kynges abyde
To marke the sonne, in greatest hayg ht
Howe he hymselfe doth wysly gyde.**

**Foz when he mounted is aloft
To Cancers ryng, he semes to stay,
In that he goeth so sayze and soft
Wherby he doth assure his way.**

**But this by dayly pzoofe we knowe
Wher powze and malice do abyde
There, malice nedes, her selfe must showe,
And can her face no long tyme hyde.**

**If those that haue the falling yll
At any tyme take colde I say,
They can not stand but stagger yll
Which playnely doth theyr grese betray.**

The learned Prynce.

Cuyn so thunlearned fozt you see
When fortune chaunce them to addresse
To honoꝝ, wealth, and hyghe degree,
They thewe full sone their solishnesse.

Foꝝ why no soner vyppē, but lo
They readye are agayne to fall,
Foꝝ fortunes whele they do not kno
Which turneth rounde as doth the ball.

To trye if that an emptye pottle
Be sound oꝝ cracked anye wheare
Let fill the same, and curye plotte
That faultye is will sone appeare.

Cuyn so coꝝrupted myndes that are
Not hable pꝛincelye power tabyde,
To broken pottes I may compare
That flowe with anger wyath and pryde.

But why should these thynges heare besayde
Sithe lesser crymes and faultes most small
To noble pꝛynces haue ben layde
By suche as haue them noted all.

To Cymon myne, to Scipio
Much slepe as faultes objected weare:
Lucullus noted was also
Foꝝ that he loued costly cheare.

Howe

12
The learned Prynce.

How happye than is Britan lande
Which dothe enioye so noble a Quene
As reasons rule doth vnderstande
Wherby no vyce in her is sene.

For why she fearith God aboue
Whose lawe is wrytten in her harte
So good affectes in her to moue
As wicked thoughtes haue there no parte.

A wyse and learned Quene is she
And wholly bent to maintaine right,
Ne wrythfull tyrante can she be
In clemencie which doth delyght.

Who sekes her lawes and ordinaunce
To erecute with Justyce aye
All vertuous men she doth auauunce
And chaste the proude that nill obaye.

Of speche full meke, and mylde of cheare
To whome all pooze men haue accesse,
Whose plaintes she willinge is to heare
And eke their wronges so, to redresse.

What care she hath her subiectes all
And Realme to make both riche and stronge
By dedes appcare it doth and shall
In wordes I nede not to be longe,

C. iii

But

The learned Prynce.

**But onig tofthe and dayly craue
Of god to graunt, that ouer vs
Long tyme of raigne her bygoner haue
Which is fo good and gracious.**


Finis.

14
The fruytes
of Foes. Newly corrected
and cleansed of manye
faultes escaped in the
former printing.

Anno domini.
M.D.LXII.
x

*Cum privilegio ad imprimendum
solum.*

16
¶ Roger Ascham Secretory to the
Queenes maiestie, for the latin
tongue, in praise of the
booke.

f English bokes, as I could find,
I haue perused many one:
Yet so wel done vnto my mind,
As this is, yet haue I found none

The woordes of matter here doe rise,
So fitly and so naturally,
As heart can wishe or witte deuise
In my conceit and fantasie.

The woordes well cholen and well sette,
Doe bryng such light vnto the sense:
As if I lackt I woulde not lette,
To bye this booke for forty pence.

To the Queenes highnes

Such petyeres giftes as most me do prepare
To geue your grace, it passeth far my powre.
For golde ne pearle, ne such lyke costly ware,
Can I possesse: sith fortune styll doth lowre.

As she on me hath hereto ever done,
Which had me brought at length to great distresse
But that the hope, which in your grace alone
I alwayes firt: my griefes did oft redresse.

Which hope I say, euen now doth make me bolde
Your royall state, with this so small a queyze
For to present: yea more, that hope me tolde,
From this day forth, I should no more dispeyre,
For loe, (saith she) the golden worlde at hande,
And Justice raignes again within this lande.

Your maiesties most humble
seruant.

Thomas Blundeuille.

The fruites of Foes.



I Blutarke loze of mortal foes,
Learne ye y list some fruit to take,
For fruits inough, he doth disclose
Wherof I wil, you partners make

In olde time past, me only sought,
The hurtfull beastes, their foes to kyll,
Of other spoyle, they nothing thought,
But so to saue themselves from ill.

But others came then afterwarde,
Whose sleight was such, those beastes to slay:
As they thereto had small regarde,
Except they myght obtaine some pray.

Their fleshe to eate, they blde therfore,
And with their wolles, themselves to cladde,
Their milke and galle they kept in store:
To heale suche griefes, as sicke men hadde.

And of their hydes, they harnes made,
Themselves to arme, on every syde:
That they might aye in safety wade
Against all force, that might betyde.

Loe thus by foes, no hurt to take,
It did not them at all suffice,
Except they might such great gaine make:
As they themselves could best devise.

A. iii.

36

The fruites

If thou therfore, without some hate,
Here cannot live in quiet rest:
Inuent some way of such debate,
To leaue the worst, and take the best.

No tyllman can by arte deuise,
Eche tree to spoyle, of nature wilde:
No huntzman eke, be he right wise,
Can tame eche beast, that roams in fylde.

Wherfore they haue right wisely founde,
The meane tapply such beast and tree,
To other vse, which doth redounde,
Vnto their great commodities.

The water of the sea, we see,
Is salte, and bath vpleasante taste:
Yet cheeryly thence, I say haue wee,
The fishe, our foode, which we do waste.

Yea, moze then that, thinges of great price,
The shippes by sea to vs do byrnye,
Both pleasant silke, and holsonie spice,
And many other needfull thinge.

The brightnes of the flaminge fire,
Appearing in the Satirs sight:
Straight waies, so kindled his desire,
That it tymbrace, he toke delight.

of Foes.

Prometheus, then loude can crie,
Beware he saide embrace none such,
For that it hath the propertie:
To burne all those, that doth it touche.

It was not made to colle, and kisse,
But heate, and light, alwaies to yelde:
A be very meane also it is:
Wherby craftes men, their artes doe welde.

Hereby therfore, we may perceiue,
That of our foe right perilous,
In this our lyfe we may receiue,
Suche fruites as be commodious.

For though some thynges be very ill,
To those, to whom they appertaine,
Yet vnde they may be, with such skyll:
As losse shall easily turne to gaine.

As loe for prooffe, some sickly coorse
For easementes sake, seeks quiet rest.
Where some againe, to win their force,
To travell oft, do thinke it best.

Diogenes and Crates chaunce,
Do well declare, how banishmentes
And losse of goodes, doe some auance
To knowledge great, which them contentes.

A. lili.

When

The fruites

When Zeno heard, that tempestes gret,
In raginge sea, his ship had lost:
He mourned not ne yet did fret,
But made as though it lytle cost.

And thus gan say, to fortune tho,
Howe dearly dost thou me entreate:
We thus to force, againe to go,
In wysedoms schoole, to fynde a scate.

Some beastes we see, such stomakes haue
As serpentis cause full soone disgeast,
Both woode and stone, they also craue
Suche kynde of foode, them hurteth least.

But some againe, so deinty bene
That they oft loth, the finest bredde,
And purest wine, that can be sene:
Wherwith they myght be alwayes fedde.

Even so fares fooles, that frendship ioyes,
Do aye destroye, but to the wyse:
Of hatefull strife and spightfull toyes,
Great wealth, and gaine, dothe oft aryse.

Wherefore, me thinkes, where in thy foe
Doth seme to geue the greatest grief:
Thou mayst thereof, receiue also
Suche greater gayne to thy reliefe.

And

The fruites of Foes.

And if thou aske, how that may be,
I save to thee, consider then,
What care he hath, thy woꝝkes to se,
With whom, to whom, what, where, & when.

With Lin his eyes, he doth beholde,
Thy lyfe, thy frende, and seruaunte aye,
Thy dedes, and thoughtes right manifolde,
Thy name to harme, if that he maye.

Thys profyt eke, by foes we haue
Our frendes oft tymes, we doe not minde,
They may be sick, and layde in graue,
Unwares to vs, lyke men vnkinde.

But of oure foe, both day and night
We thinke and dreame, such is our choyse,
His grief, or bane, to haue in sight:
Which onely doth, our mindes reioyce.

If thou be sick, or much in det,
Falne out with wife, with mayde, or man,
Yea, no mishap can thee beset:
But, it, thy foes, eft sone knowe can.

Lyke rauening birdes, that putryd fleshe,
And not the sounde, far of can smell,
So they thy illes, to spee be fresh,
And all thy gricfes, with eye full fell.

B. i.

What

The fruites

What greater gaine may be than this,
Hereby to learne, in suche a sozt
Our life to leade, as none there is:
That ill therof may once report.

For as sicke men that wary be,
In meates and drinkes, that may offende:
In wordes and dedes, euen so doe we
Take hede that they the best pretend.

Wherby we come in schole to dwell,
Of customes good, and excellent,
For reason rules th'affections fell:
Wherto our myndes be allwaies bent.

Yea, thzough long time, and exercise,
It breeds in vs, such stedfastnes:
That learne we can none other guise,
But aye to liue in holynes.

The towncs that long haue bene beset,
With enemies stout on euey side:
Haue derely learnde, by losses gret,
To kepe good watche in euey tide.

And eke their lawes and ordinaunce,
To execute with iustice aye
The humble sozt for to aduaunce:
The proude to chaste, that nyll obay.

Euen

of Foes.

Even so fare those that forced bee,
Through spightfull foes, both negligence,
And slothfulnes alwaies to flee
Whereby they live without offence.

For custome shall them bring with speede,
To such a trade of doyng well,
That if they goe as reason lede:
In errour none, they can long dwell.

When minstrels of one sute and bande
In open place doe musicke make:
Without all feare, and care they stande,
And to their play, no hede doe take.

But when their skyll, they doe compare
With straungers, that professe lyke art:
They sharpe their wittes, and haue great care,
That euery one may doe his part.

Of instrumentes, and eke of stringes,
They seke where they maye haue best choyce,
And oft doe proue, how with suche thinges
My best agree, both hande and voice.

Even so it fares with him, whose lyfe
And honour bothe, muche spighted is
By those that sekes, with hatefull strife
Hys thinges to blame that be amis.

The fruites of Foes.

Full ware is he in busines,
And eke foresees therof the ende,
For when we erre: malitiousnes
Regardes the foe, moze than the frende.

When Carthage was all tozne and rent,
And Grece subdude, the Romaines thought
Themselves full safe, their foes thus went,
They were all gladde, and feared nought.

But Scipio did then repzeue,
In perill most be we (quoth he)
When no foe is, that may vs greue,
Whose feare should make vs slouth to be,

One asked once Diogenes
How he might best reuenged bee
Of all his toes, both moze and les,
That from all care he mighte be free.

Diogenes right wisely tho
To him gan saye, no dent of kniffe
Can greue so much thy cruell fo:
As fo: to see thy perfit lyfe.

What grudge, what gr lefe, the common sort
Conceiues to see, the goodly horse
And courting dogges, to hich but fo: sport,
To kepe: their lces do litle for.

What

The fruites of Foes.

What playntes, what sighthes, & dolfull soundes
Their spightfull breastes to heauen do yelde,
To see their pleasant garden growndes,
Of stoze of cozne to growe in fielde.

How much moze then, would they lament,
To see their foe to be full iuste?
In worde and dede, to vertue bent,
Of sober life, and free from lust.

And eke to budde out of his best,
That fraighted is, with holynes
Such domes, and counsels, as are best,
To ease eche heart in heauynes.

The tonges of them, that conquerde bee,
Are bounde from speache, saith Bindarus:
And yet these wordes, as you shall see,
To all be not approbzious.

But only do suche men reprove,
As nedes must yelde, vnto thei foes,
In all those vertues, that behoue,
A perfit man for to disclose.

For suche thinges saith Dime Silences
Do binde the tonge in torment age,
And stoppes the mouth of them deuiles
That thinke moze ill, then they care saye.

The fruites

Enforce to shewe thy selfe therfore,
Sith in thy power it doth consist:
Thy lyfe to guide by vertues lore,
Their wicked tonges so to resist.

And when thou wouldest faine put thy foe,
In great dispaire, take not the waye
By haynous wordes, as others doe,
His name to persecute I saye.

Be beastly man, ne silt by foole
Doe thou hym call, but rather seke,
In suche a sort thy selfe to schoole,
That none thy doynges maye misleke.

Be true thy selfe, in woorde and dede
Be modest still, and chaste also
Shewe curtesy in tyme of nede
To suche as haue with thee to do.

And if it shoulde so come to passe,
That nedes, thy foe thou must rezone
For any fault: yet in that case,
See first thy selfe thou doe wel pzone.

Craminecke with diligence,
Thine inward partes if they be free,
From all suche vice and negligence:
as in thy foe, thou seeme to see.

of Foes.

Fo: els perhaps thou maist gene cause,
To some ill tonge, that standes thee by:
With voyce full soft, to saye this clause,
Recited in a Tragedie.

Beholde I saye this foolishe man,
That takes in hande the woundes to cure
Of other men: and yet nought can
His owne redzeffe, I you assure.

But if he call thee ignorant,
Learne wisdom then by industrie
Thy faynty heart, if he doe taunt
Let stoutnes shew thou wilt not flie.

If he thee checke fo: lecherie,
Auoide eche sparke of filthines,
Out of thy bzeast full spedillie,
and learne to liue in holines.

More foule o: grievous nothing is
Then fo: a man suche faultes to checke
As all the shame therof ytwis
Againe shall turne vpon his necke.

Fo: as rebounde of glittering light,
The feble sight doth mosse offende:
Euen so most gricuous is the spight,
Which truely beates back, frō whence it wende.
B. lili. The

The fruites of Foes.

The mistie cloudes vnto the winde,
that blowes North-east, doe aye resort,
The wicked life euen so we fynde
To her both drawe all ill report.

If any man in Platoes sight
Had vilpe done, straight thence would he,
And softly say, may any wight,
Such one as he, me foxe to be?

But when thou haste with wordes of ire
Thy foe yppict, for his offence:
Beholde thy self, and eke desire
Thy lyfe tamende, with diligence.

Of spightfull wordes so shalt thou drawe
Muche fruite, to thy greate welth and gaine
Though some it thinke, ne right ne laue,
No vse such wordes, of great disdain.

The common sort, do laughe, and smile,
When any balde or crooked man,
Do others taunt, and oft reuple,
For such defectes, as themselves han.

What greater scozne, then woulde it bee,
If thou suche faultes shouldst reprehende:
As one with worse, might aunswer thee
Which thou in no wise couldst defende.

The fruites of foes.

As once, did Leo Byzantine,
When one th it had a crooked backe,
Hym cast in teeth his bleared eyne
alas (quoth he) this is no lacke.

A humaine thing this is, I say,
But who alas canst not espye:
Howe on thy backe thou bearest alway,
That goddesse sell, damne Nemese?

Nemesis
Goddesse
revenge.

Aduouterer, see none thou call
Whilst fouler lust in thee dothe raigne:
He yet reproue the prodigall,
If auarice thy lyfe dothe staine.

Alcmeon when he did renile,
Adrastus, king: of kin thou art
(Quoth he) vnto that woman vile:
Whiche carst with knife, her husbandes hart.

Adrastus then, him answered loe,
With that whiche did him touche at quicke
Suche beastly wrath he in thee did floe
Thy dame to slea ere she were sicke.

When Dyonise did Crassus skorne,
For that he wailde, his Lampreys cas,
By ere well death, then all forlorne,
Whiche in his ponde, long soyled was.

C. i.

Then

The fruites

Then Crassus said, rebuke not mee
With that from thee no teares did fall
The death to see, of thy wines thyee
Nor self no grief, thereby at all.

Who so delightes to checke or taunt,
No rybalde, knaue, or foole must bee:
With bragging wordes, hymself to vaunt,
But rather should from vyce be free.

Wherefore, none seems more bound to day,
Appolos worde (thine own self know):
Then those that are most prompt alway
To rayle, to iest, to mocke, and to lye.

For hap, it may, saith Sophocles,
That whilst they taunt, as them likes best:
To them again, is said doubles:
That whiche to heare, they couet lest.

In taunting thus our foes, we finde
No litle fruit, but more we gaine,
When they likewise, with wordes vnkinde,
Our faultes to taunt, do not refraine.

Antisthenes said well therfore,
That lyfe, in safety to encloes
Man ought to haue alwaies in store:
Right perfit frendes, or bitter foes.

23

of Foes.

For faithfull frendes wyl vs refozme
When that we erre: our foes againe
Wyl so muche rayle, and out of foyme,
That nedes from byre, we must abstaine.

But syth that now true frendship is
Of free speche spoyde, and flattery bent
To chatte, and prate of thynges anylfe
Good counsels eke must nedes all sent.

And therfore nothing now remaines
For vs to doe: but to abide,
The tructh to heare, to our great paynes,
By spightfull foes, that nought wyl hyde.

When Telephus his festred wounde
Could no wise beale: with thennies speare
Which first him hurt louelyfe, him bound,
To launce thesame without all feare.

Euen so must they of force agree
To hyde repzoise of spightful foes:
Where wanteth frendes their faultes to see,
And frankly wyl thesame disclose.

For in this case, we should behold
Our foes intent, when they so rayle,
But if such thynges as they haue tolde,
Be true in vs, or els doe sayle.

C. ii.

Pro.

The fruites of foes.

Prothemus of Thessalie
A grievous soze had in his brest:
Whiche one that was his enemye,
Did cure by chaunce againste his brest.

For when he thought to haue him slain,
By dent of sword he brake the soze,
Whiche festred was to his great pain,
And so hym helde for evermore.

Even so full oft it comes to passe,
That wordes yspoke for ill intent,
Do greatly helpe, some one that was
His fault amend:ful negligent.

But most men when they are reulde
Haue no regarde, if with such vice,
As is them tolde, they be defilde:
But seke reuenge, by lyke aduice.

Where reason would that suche as are
By foes rebukte, for their offence:
Should afterward thereof beware,
And seke redress with diligence.

Yea, more then that, without desert,
Though they be check, for any thing:
To seke yet then, it is our part,
The cause wherof the same did spring.

And

The fruites of foies.

And eke to feare lest eare we thought,
¶ We haue the same or such lyke don
For one susprit, hath many brought
To shame, and great derision.

As thargive kyng sir Lacydes,
Because he was so nice of gate
And eke his herre would finely dresse
¶ With finger eye, was poynted ate.

And cald a man effeminat,
The lyke to Pompey dyd befall,
For that he vnde his hedde to scrat:
¶ When he no hurt, dyd thinke at all.

For none did more then he, despyse
Such wanton lust and tendernes,
¶ Who aye was bent to enterprise:
Thynges great of weight and hardnes.

So Crassus eke to tell you plaine,
Suspected was throug such lyke tale,
For that he did as some men sayne,
¶ Frequent full oft, a maide bestale.

And yet in dede his connyng nas,
For any hurt or ill intent:
But certain land to bye, in eas,
¶ He could obtayne her free consent,

C.iii.

Posthumia

The fruites

Posthumia through mirth and playe,
And hauing oft without respect
Mens company, her name I saye
With infamy dyd soze infect.

For whiche she cited was tappare,
As one that had in lecherie:
Abusde her selfe, with kinifolkes nere:
And yet she dyd no villany.

Whom though that Spurius, whiche hight
Manutius, then bishop hie,
Of that ill fame, did cleane acquight,
He warnde her yet thus fatherly.

Posthumia, sit that thou haste,
In holy workes, thy lyfe aye ledde,
Lest wanton talke, thy name may waste
I counsell thee haue lykelyse dzedde.

Themistocles, none ill had wrought,
When he so often letters sent:
To Persia, yet some folkes thought
To traye the realme, was his intent.

If any man thee charge therfore,
With thynges vnttrue in euery part,
Be negligent no whit the more,
For lightly let them from thee start.

But

25
of Foes.

But take good hede, lest thou oꝛ thyne,
Hath geuen some cause, of suche ill fame,
Whiche once founde out, thy selfe enclyne,
To learne, thencefoorth to flee the same.

For such ill happes as comes vnwares
Do oft times teache, what is foꝛ vs,
Most mete to doe, in such lyke cares,
As Herop saith in wꝛiting thus.

When fortune did me cleane depꝛiue
Of that, whiche I esteemed most:
To muche moze wylt I did arrive
Albeit fall dere it did me cost.

By maisters then of cheaper price
Whiche be our foes, why should we keke
In thynges vnknewen to take aduyce,
Whiche with such cost we sometyme seke.

For they in vs doe knowe and see
A thousande thynges, whiche frendes relect,
Because by loue they blinded bee,
Wherfores are full of great respect.

When Hierons foe did hym repꝛoue,
For that his bꝛeth did saue ill:
Then to his wife, and best beloue,
With spede went he to chide his fill.

C.iii.

And

The frutes of soes.

And sayde to her, why hast thou not,
To me declare this fault of myne?
Because (quoth she) I thought god wot,
That all mens bernes had bene as thine.

Thus may you see, that frendes most deare
Our faultes nought can, so soone out fynde
As soes that age, both farre and neare:
Fayles not to kepe suche thynges in mynde.

One vertue moze, and that full goode
By soes also we maye obtayne:
Whiche is, our tonges in angry moode,
By reasons bytte for to refraine.

For vertues such wyll not be hadde,
Except we learne in tyme to lase,
Our fierce affectes, and rageing madde,
Wherby oftymes, we come to shame.

As loe, beholde, the wrathfull man,
For lacke of wyt and temperaunce,
His foolish wordes, to say nought can:
Wherof doth spring muche paynfullaunce.

This fault therfore, as Plato sayes,
Both god and man, bothe thall doubtles:
For that the rest at all assayes,
It doth errede in penurys.

But

of Foes.

But silence is, without all harme,
And tonges to heare, that lewdly raue
With stoutnes such, it selfe doth arme:
As Socrates was wont to haue.

Pea rather more as Hercules
For as they say, no wordes of spight,
Coude once offende his hardines:
But as a flye them wayde so lyght.

What thynge therefore more graue may be,
Then styll to be, whilst foes do rayle,
As when we woulde take hede to fle:
Some fearefull rocke, wherby we sayle

Besydcs all this, thou shalt thus leare,
Thy brawlyng wyfe, and chydinge frend
Thy brothers faultes with ease to beare,
Howe muchc soener they offend.

I only speake of these, I say,
Because I do my selfe assure,
Thy parentes wooordes and stripes alway,
Without all grudge thou wilt endure.

For what intent dyd Socrates
His frowarde wyfe, Zantip by name
At home retayne, but patientnes
To learne: abrode to vse the same.

D. I.

Much

The fruites

Muche better wert suche patience
To learne by suffryng aye thy foe:
Whose spightfull woozdes with ill pretence
Do count as wynde, and let them goe.

In enmitie, thus you may see,
That patience mylde hath greatest grace
But frendship sekes simplicitie
And frendly dedes both most embrace

For it deserues so great a prayse
Why faithfull frende to gratefie:
As it is soule when nede assaies
Of frendly helpe, hym to denye.

Our foes offence if we set lyght,
When iust reuenge in vs doth lye:
It demed is in eche mans sight
A dede, whiche doth our vertue trye.

But most renowne to him is due,
Who, as his owne, his foes disgrace
With wofull heart both wayle and rue,
And hym to helpe doth hast a pace.

And eke his prompt to doe no lesse
When that he seeth his wife or chyld,
His man or maide in great distress:
And praying ayde with woozdes full mylde.

of Foes.

For stony heartes haue they p'wised
That would not praise so great a grace:
And thinke him worthy all mens blisse,
That mercy sucke w'll than embrace.

When Cesar made the Pictures faire,
Of Pompey to be set againe,
That downe were caste out of their chayre,
Muche praise thereby he did than gayne.

For Tully sayde, O worthy wight,
By tending thus, thy foes renowne
Thou haste thine owne, so well p'plight:
As neuer power shall throwe it downe.

Wherefore I say thy most all foe
Which doth deserue to haue great laude
Deprive thou not vniustly tho:
By spyghtfull meanes, o' wicked fraude.

By the that the more thou doest him prayse,
The greater prayse thou shalt obtayne,
Besides beliefe, when to dyspraise
Thou shalt disposed be agayne.

For no man than, w'll iudge o' deme,
That thou doest hate his personage:
But rather as doth best beseme,
Dost hate his vice, and p'll blage.

D. it.

The

The fruites

The best yet is, that by this way
Non enuye shall in vs remayne:
Ne shall we grudge to heare men say
Our frende to be full iust and playne.

O; all men els tercell and passe,
In this o; that good qualite,
Wher at the spightfull hearte alas,
Woulde freat, and ryght soze moued be.

What vertue than moze profitable
O; goodly, may our myndes retayne
Than this, wherby, we be made hable:
To purge the venome of disdayne.

In comen weales, some ill decrees,
All custome doth so well approue
That though by therby some lose their fees:
Yet none with ease maye them remoue.

In enmite lykewyse we see
Be many faultes, as hatefull spight,
Of others grieues right gladde to bee
Besides suspect both daye and night.

The callinge eke of wronges to minde,
And many other hurtfull vyce,
As fraulde, and guyle, and meanes to finde,
To traytours traynes our foe tentyce.

Which

of Foes.

Which thinges full oft to vse with foes
We take it as none ill doutles:
And whilst our mindes we so dispose,
Our faultes remaine without redresse.

For if we neuer vse tabstaine,
Against our foes such partes to play:
All custome shall vs eke constrayne,
Our frendes to dresse in like aray.

Pithagoras did men denye,
To hunt, to hawke, or birde to slea
And fishe in net would often bye,
To cast againe into the sea.

No bzuit beaſt eke, of gentle race
Would he haue ſlayne in any wiſe
Leſt fierce affectes we ſhould embrace
Througħ ſuch a cruel exerciſe.

More goodly, yet it were to flee
Such euill affectes througħe ſufferaunce
And ſhe wing oft our ſelues to bee
Right iuſt to foes in variaunce.

So ſhall we vse no kynde of guyle
Be fraude with frendes in their affares
But ſhall be playne and thinke it vyle
One word vnkinde, to ſpeake vnwares.

D. i. l.

When

The fruites

When Scaurus at the lawe did se we,
Domitius his mortall foe:
Domitius a slaue vntrewe,
Had then with him that fled him fro.

Whiche slaue forthwith to Scaurus went,
His masters secretes, to disclose,
But Scaurus seevng his intent:
His eares full fast, dyd stop and close.

And nought would heare against his foe,
By suche a wretche, as woulde hym tray,
Pea, moze he bound hym fast also:
And home agayne hym sent straight way.

When Cato lykelyste matter sought
Against Muren to fortifie
Thaccusment late befoze hym brought,
He nothyng dyd maliciously.

For suche as after hym dyd goe,
(As was the wont) to heare and see:
If that selfe day, dyd aske hym tho,
The matter shoulde discussed be:

To whom when he had once sayde nay,
They by and by did all depart,
And thought it true whiche he did say,
Suche faith of hym was in their hart.

But

of Foes.

But Simond saith, as euery lark,
Of force must haue his coppid creast:
So natures gifte, yf ye well marke,
Some spight doth bzebe, in eche mans bzeast.

For whiche emongest light frendes, it were
Right good, as Wyndar doth suppose:
Of ill affectes, our myndes to cleare
by powring them into our foes.

And as a sinke our foes tempoy
Our filthy faultes to kepe in store,
The stench wherof might els annoy
Our faithfull frendes, and grieue them sore.

In Hyo sprang one tyme suche strife
That all the towne in factions twaine
Deuyded was: then was in lyfe,
Onomadem, a man full playne.

And curteous eke to euery wight,
Who chaunced on that side to be
That wan the fielde by force of fight,
To whom he gaue this counsell free.

Compell not all (quoth he) your dede
That did resist: but some retayne,
Lest lacke of foes, may hatred bzebe,
Emongst our selues, vnto our payne.

D. liii.

Hesiodo

The fruites

Hesiode sayth, wheras lyke arte
Nigh neighbored, or kyndred is
The good successe of eyther parte,
Eche one tenuye it wer amisse.

But yf you can none other waye
From spight abstayne, accustome than
The welthy state and good araye
Of those your foes, to curse and ban.

Fo2 lyke as gardeners good of skyll,
The garlyke stronge: by rosis soote
Do vse to set, all sauors yll,
From them to drawe, euen from the roote.

Our foes euen so that do receiue
Our frowarde faultes, our mindes full sell
Doe ridde of grieve, whiche we conceiue,
To se our frendes to prospere well.

With fees therfore we should than strive,
Fo2 hono2, rule, and true got gayne,
And not to treat when that they thynke,
O2 moze than we, do chaunce tattaine.

We rather moze we should obserue
Their doinges all in euery case,
And howe they did such thinges deserue,
That learne we might them how to passe.

The.

30

of Foes.

**Themistocles was wont to tell
He could not sleepe for thinking on
The victorie, that mylome fell
Miltiad to, in Marathon.**

**It is a stouthfull grudge and hate,
The vertues of thy foes to spight:
And none of them to imitate
Because thou thinkest they passe thy might.**

**But where as hate thy iudgemente clere
Corrupteth not his diligence:
And industrie doth then appere,
Which dylues away thy negligence.**

**But if he seme in Prynces hall,
O; common weale, right hygh estate
To haue hym got by seruice thall
O; flattrring meanes, reioyce thereat.**

**And thinke thy selfe an happy wight,
For that thou mayst thy honest lyfe:
Compare with his in all mens sight
And win great praise withouten strife.**

**For Plato saith, no golde on earth
O; vnder earth, ne p;ecious ston:
One sparke of vertue can be wo;th,
Whiche passeth all comparison.**

C. i.

Rt

The fruites

He Holon eke, would chaunge his state
In vertue first for baine renoune
He did he care to be check mate
With noble men in euery towne.

He stemed not the peoples prayse
Whose wandryng wyttes are lyke the wynde
Nowe heare nowe there at all assayse
Their yea, with nay, full sone tonbynde.

No worthy state that semes to bee,
Can worthy be, in verye dede
Except the meanes therto perdee
Of worthy actes dyd first procede.

But lyke as loue, doth louers blynde
Euen so we spy, the faultes of foes
Much farther of, than we can fynde
The faultes of frendes befoze our noes

Reioyce not than with ioye in bayne
Because thy foe doth chaunce toffende,
He take no grieve without some gaine,
To se what good his workes pretende.

But ponder well these cases twayne,
His vice and vertues both I say
And first his vyce from vyce abstaine
And therein passe him farre away.

His

of Foes.

His vertues than thou shalt doe well
To imitate in their degree:
And though thou canst not hym excell
Yet see thou be not worse than hee.

Finis.

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The porte
of reſte.

Lyke as the mightie Oke whose rootes,
In the earth are fixed fast:
Is hable to withstande each winde,
That blowes most boystrous blast.
Euen so each frowarde Fortunes happe
That euer may betyde:
The constant minde with vertue fraught
is hable to abyde.

To the true louers of Wise-
dome John Asteley, mayster of the
Queenes Maiestyes Jewell
house, and John Harington
Esquier Thomas Blun-
deuille, greeting.

Wilst plutarks works, I gaue my self to rede
So pleasant fruit me thought, I could none
As is in y which rightly shewes in dede (fid
The waite tappease, and still thunquiete minde.

For wheras since false flattring hope with whō
I traueelde had, long tyme full painfully,
Of comforte bolde, alone me leaft to come
The barrein coste of wretched milcpe:

In stead of helping me the seas to passe
Of worldly ioyes, amongst the happy sorte,
In ship full fraught with fortunes giftes: as was
Her bolwe when first to me she did resoꝛte:

The restless muse had made my feeble bꝛayn
The forge of care, and therein daily wroughte
Such dulfull dumps & dreadful dreames as cleane
From mirth my mind vnto despaire had brought:

That boke did yeld such glistering beames I say,
Of comfort great and ioyfull quietnes:
As draue those dumps and sorowes all away
My heauy heart which helde in great disires.

The port of Rest.

So as in dede from that time forth me thought
I coulde not chuse but nedes contented rest
And though before vaine hope much griefe hadde
Yet now to think þat al was for the best. (wrought

Which comfort though it grateful was to me
In my concept yet did it not suffice:
Onlesse that you my faithfull frendes might be
The partners of the same some kinde of wise.

For as the grief of one frende dothe decreace
His other frendes, when they therof partake
His ioye euen so he shall the more encrease
If of the same, he both them partners make.

Into our tunge therfore this litle quaire
I turned haue, and termed the port of rest
And wishe eche wight, therto for to repaire
With troubled spites that feeles himself opprest.

For as the mariner, in sea whose bote
With cruel stormes and tempests hath been beat
And dyenē thwrt whanes & feareful rocks to flote
Though al that while dispaire his mind did treat:

Yet whē þ winds their bestrous blowing cease
And he to hauen is safely come at last
He than reioyeth with himself in peace
And cleane forgeates al those his daungers past:
Even

The port of Rest.

Even so eche man within this litle port
That shall bouchesafe at times more ydley spent
To barbozough a while:himselfe to sport
When he perceines his minde to sorow bent:

To warrant him I dare be bolde I saie
That though he be in passing heautines
Yet he thereby shall quickly learne the waie
To rid his minde of all inquietnes.

He shall be feare the losse in time to come
Of frendes, of goodes, of lyfe, or lyke distress
But lyue and dye, by helpe of reasons dome
In suche assured holde of quietnes:

As neyther frowarde fortunes sharpe assaults,
Nor death himself, for all his dreadfull name
He malice eke with all her forged faultes
Shall be of power to ouerthowe thesame.

To you therefore to whom I am muche bounde
And tall the rest, lo here nowe for your sake
Of this my paine suche fruite as hath redounde
In frendly wise I doe a present make.

Whose relles though it be not halfe so swete
He hath suche sappe of eloquence in dede (mete
As those thinges haue whereon (as meates most
For deintie mouthes) you wanted are to fede.

Per

The port

Yet doubt I not but that bouchesafe you wyll,
To take it well in woorth, and speciall ye
Sithe Budes woordes in all this treatise styl
I folowd haue in deede mosse faithfull ye.

Whose stile I founde to be moze graue then gaye
And harde to turne into our vulgure speche,
Yet as it is refuse not when you maye
To taste thereof I humbly you beseeche.
For though it hap not deintye mouthes to please
Weak stomakes yet thereby may find much ease.

PLVTARKE TO HIS
fiende Paccius.

Thy letters myne owne good
Paccius wherein thou didste
exhort me to write sumwhat
vnto thee, so well touchynge
the quyetnes of the mynd, as
also concernynge those pointes in Plato
his booke called Timeo: (which to thy se-
ming nedded a more exquisite and plainer
declaratior:) Came very late vnto my han-
des. For euen as oure frende Erotes
was ready to take shippe for to sayle to-
wardes Rome they were deliuered to
mee in haste, by that good man funda-
nus. Whereby I not hauinge time suf-
ficient to write vnto thee according to my
wonte and custome of suche thynges as
thou didst requyer: nor yet bringe hable
to suffer suche a messenger to departe
from me with emptye hande: brievely ga-
thered certayne thynges entreatinge of
the tranquillity of the mynde out of suche
Commentaries as I had written in ty-
B. i. mes

The port

mes paste concerninge the same. True
stynge that in suche kynde of wytynges
thou wylt not looke for syne termes and
elloquent speech: But onely haue regard
to the good doctrine therof, whiche maye
helpe to instruct & order mans lyfe. And
I thinke it already brought to some good
passe. Because that althoughe thou art
knyt in frendshyp (and that not after the
common sorte) with great men and wor-
thy Prynces, and hast also suche know-
ledge and experience in matters of lawe,
as thou givest place to no man therein:
yet for all that thou arte not lyke the tra-
gycall Heroppes puffed up wyth vayne
gloze, or fooly shylpe amased at the reioy-
cynge of the people, whiche hath thee in
great admiration, extolling thee with in-
fynite prayses. Neyther dost thou for-
get to haue harde oftentimes howe that the
shooe be it neuer so gay, can not heale the
gowtye foote, nor the gold rynge the dys-
ease in the fyrger, nor yet that the ryche
Crowne of golde and stone can once ease
the payne of the heade. For to whom may
ryches

of Rest.

ryches, honoure, gloze, or prehemynence
in Court, serue to put away grieve of the
mind, or to lead a quiet lyfe: But to such,
as whē they haue these thinges, cā right-
ly vse them, and when they lacke them,
paciētly suffer the lacke therof. But howe
can that be done: but onely by reason pres-
meditate, and accustomed immediatly
to reprehende the passyble, and vnreas-
sonable parte of the soule, so often as it
brusteth out, and not to suffer it to raūge
anye further abrode, and so to be turned
out of the ryght way, by the vrgent pro-
vocation of vnbydded affection. And
therefore as Zenophon wylled all men in
their prosperitie to haue moste remem-
brance of the Goddes, and then, most ear-
nestly and deuoutly to worshyppe them,
to the intent that the goddes beinge ther-
by already reconcyled and rendred more
faurable to wardes them, they myght
after wards when occasion should serue,
the boldyer make petition, and craue the
thyng that should behoue them: Euen so al
sayinges & wyrtinges as be most apte to
appease

The port

appease the troubles of the minde, ougtht amongst men that haue reason to be first bydde and fixed in the mynd, to the intent that suche thynges beinge prepared of a longe time befoze, when nede shoulde requier myght serue them to most aduantage. For as chourly the mastiffes be moued with euery noyse: and yet quieted by one knowen voyce wherunto they be commonly bled: Euen so it is very harde for man to quiet the outragious and bestial affectes of the mynd, except he hath some famlyer and accustomed preceptes and lessons redye at hande to styll the feruent rage therof. But suche as thynke that to leade a quyet lyfe, it behoueth not to do many thynges, nor to be muche occupied eyther in priuate or publyque affayres: those wolde make vs to bye the tranquillity of the lyfe full deare. Wyth that then, it coulde not be gotten but by slouth and ydlenes, exhortynge euery man therunto as though he were sycke, by that tragycall verse, whiche sayth in this wyse.

Abpde

of Rest.

Thyde thou seest stretch, and moue not from thy bedde.
Wherin thou maiest lye warme, & the full well besedde.

For yf pryncesse slouth be to the bodye a
hurtfull Medicine: than sluggishnes, de-
licatenes, and fayntnes of corage whiche
causeth a manne to forsake bothe kyffe,
kynne, and country, is lyke wyse as cuill
a phisicion to heale the sycknes and trou-
ble of the mynde. Moreover it is repug-
nant to trueth, to say þat those men which
do least laboure and seldomist trauell a-
broad, do leade most quiet lyfe. For then
women shoulde lyue muche more quietly
then men. Becanse that women for the
most part do tarpe at home doinge lytle,
and what they do, they do it settynge on
theyr stooles. And yet as Hesiodus saith,
thoughe the colde Northen wynde can-
not by violence breake in, to blow vppon
the younge and tender Damoyelles: yet
grieffes, troubles, sorowes, and euill dis-
positions of the mynde throughe Jelous-
sy, supersticion, bayne gloze, & suche lyke
innumerable byces do finde the meanes
secretlye to creape into their pryncesse dor-

The port

ters. It is sayd also that Laertes forsoke
his Countrey, his house, and the Court it
selfe, and liued xx. yeres in a litle Cottage
all a lone by him selfe, hauing none other
compaignie, but a selfe old woman which
serued him of meate and drinke. And yet
for all that he had both sorowfulnesse of
heart, and heauinesse in countenance, to
be his compaignions ma to gre his head.
Yea what will you saye if this doyng of
nothing, hath oft times disturbed manys
mens wits and senses: as you may reade
in Homer speakinge of Achilles in thys
sort.

Here sittes in shlope, Achilles swift whom Ioue begot
Do furp brate, refusing firmlye now to fight
Of all the Lordes & commons eke, esteeming not (bright
The counsels wise: which cause mans fame to shine full
He faintes in heart, and yet furth with to fight bothe crye
And moues hymselfe, the feates of cruell Mars to trye.

And therfore he beinge sore greued to se
hymselfe so lost with ydolenesse: in a great
rage reproued hym selfe, sayinge in this
wyse.

Lo here I sitte, full like a heape of clay.
This flauour great, to kepe in ydolenes alway.

Wherefore

of Rest.

Wherefore Epicurus hymself the fau-
tour and mainteynor of all pleasure and
voluptuousnesse woulde not haue those
that by nature are ambitious & desirous
of glory to geue themselves to ydlenesse:
but rather to folowe nature as their
guide, & to seke to beare rule & offyce in a
common wealth. For suche menne as be
naturally enciyned to bee doyng: cannot
quietlye suffer to be depriued of y^e thyng
wherin they moste delyghte. Notwithsta-
ndyng he is vnwise that wyll chose suche
menne into a common wealth, as cannot
moderate themselves and forbear y^e rule
therof: rather then those that bee hable,
bothe to rule themselves and the commo-
wealth also. Thus then you see it is
not meete, to measure the quietnes and
carefulnesse of the mynde by multitude
or fewnesse of affayres. For it is no lesse
trouble and griefe to leaue vndone that
whiche is good and honeste, then to doe
that which is vnght and vile. But there
be some which will prescribe & appoint
themselves before, to folowe one certain
kind

The port

kynde of lyfe, which they take to be boorde
of all care & trouble, as to bee husbannes
menne, or to lyue vnmaried, or elles to be
Prynces and rulers: whiche sort of men
how much they be deceyued, Menander
dothe playnelye declare, by these wordes
here folowynge.

I thinke, O Phantia that ryche men whi-
che haue no nede to borowe vppon vsurye
to pay their creditoꝝs, do not lye tumblyng
and tossyng in their beddes, lamentyng in
the nyght season by them selues, and cry-
inge out full ofte woos is me; but do sleepe
swetelye and quietlye.

But proceeding a lytle fytther, he found
the ryche to be no lesse troubled then the
pooꝛe. For life (sayeth he) and trouble ben
as it were of one kynd, and borne both at
one byrthe. For trouble is compaignyon
to the voluptuous and delicate lyfe, and
waireth olde with the pooꝛe & miserable
lyfe. But as those that be fearefull, of a
weake stomake, and not hable to brooke
the Seas: when they saile on the Seas,
wyl remoue manye tymes out of a lytle
Bote

of Rest.

Bote into a great shippe and from thence into a gale, thinckynge therby to be immediately eased of their griefe, vntyll such time they feele that they profite nothing in so doinge, because that wheresoeuer they go, they cary with them that Cjooler & fearefulnes whych is wythin the: Euen so the ofte chaunge of sōdyr kinde of life cannot deliuer the mynd frō suche grieffes and troubles as these be. That is to saye Ignoraunce, and lacke of Experience, foolishhe rashnes, lacke of knowledge and power to vse thinges presente in their due kynde. For these be the thinges that vexe both ryche and poore, and trouble so well the maryed as the vnmariyed. For none other cause then thys doth make suche as haue forsaken the cite for to dwell in the Countrey: to be wearye againe of the Countrey, and to resourne eftsones into the Cytie. These thinges also cause many men whiche by great helpe and importunate sute, haue placed themselves in kynges Courtes: anon after, to repente their laboure so be-

C. i.

stowed.

The port

stowed. A sicke man as Jon sayeth is a
berve vnpleasaunt thinge, for he cannot
abide his wyfe, he blameth his Physici-
on and is angry with his bedde. Vt his
friennde commeth to visite him he dothe
but trouble hym. And if he departe from
hym, he dothe againe offende him. But
after that his dyslease begynneth to as-
swage and to be somewhat more tempe-
rate: Then commeth healt he by litle and
lytle, makinge all thinges delectable and
pleasaunte. In suche sorte that whereas
the daye before he dyd lothe newe layde
Egges, deintye Brothes, and the fyneste
bzeade that might be gotten: The nexte
daye after, can hungerlye eate a peece of
common bzead, with a few cresses. Of
suche importaunce is a good discorde
in all chaunges of the life, thonlye force
wherof procureth the happye lyfe. It is
sayed that when Alexander hearde the
Philosopher Anaxharcus, affirmyng in
disputation, that there were innumera-
ble worldes: he weapte for sorowe. And
beyngē

of Rest.

beinge demaunded by his frendes what iuste cause he had to wepe: he aunswere-
rid. Haue we not iuste cause (quod he) to
weepe: sythe there be so manye worldes
and we be not as yet lordes of one? But
Crates the porely clad Philosopher, con-
trarywise consumed all hys life to the
laste daie in sporte & laughter as though
they were all festiuall dayes. Agamem-
non likewise kynge of the Mycens was
not a little troubled, for that he had the
rule of so manye men. Of whom Homer
talking saith thus.

Thou knowest righte well Atreus son,
That clepid, is Agamemnon
Whome moste of all with Labors great
Ioues pleasure is, to bere and feat.

When Diogenes the Philosopher was
in the markette amongst others to be
solde, and was commaunded by the Cry-
er which should sell him to rise bype: He
woulde not so doe, but teased wyth the
Cryer demaunding of him, if he brought
a fishe to sell whither he would bydde it

C.ii.

ryse

The port

rise bype or not: So litle he esteemed hys
myſſerable ſtate. Did not Socrates lyke
wiſe being in priſo faſt cheined & fettred,
ſtoodye wiſedome and dyſpute of phylo-
ſophye amongſt his diſciples and Scho-
lars: But looke agayne on thother ſyde
howe Phaeton clymyng by into the hea-
uens, with weeping teares complayned,
becauſe that no mā would geue him the
gouernement of his fathers horſe & cha-
riot. As the ſhooe is wont to be wzieted
and turned to ſerue a crooked foote, and
not contrarywiſe the foote to fitte a croo-
ked ſhooe: Euen ſo the ſtate and diſpoſi-
tion of the mynde, muſt make euery kinde
of lyfe that is offred, ſemblable and agre-
yng to her ſelfe. Nor it is not cuſtome as
ſome men affirme, whiche maketh plea-
ſaunte the lyfe that they haue choſen as
beſt for themſelues: But rather wiſedom
maketh theſame life beſt, and moſte plea-
ſaunt. Therefore lette vs firſte labour to
pouрге, to purifie, and to make ſo cleane
as is poſſible, the flowyng fountayne of
the tranquillitie of the minde, whiche is
within

of Rest.

within vs, to thintent that we may make
all outwarde thinges commyng vnto vs
by chaunce: plyant, and apte to serue the
purpose, through our patient sufferance.
For though thinges doe not succede well
accordyng to oure Desire: yet it behoueth
not vs to be angrie therewith, sithe angre
thereto nought appertayneth. Yea, he is
to be praised that by arte and pollecy can
soonest redresse suche euill successe. And
therefore Plato compared mans lyfe to
the Dice playe, in the which although the
player oughte to Desier euery beste caste:
yet howe so euer it chaunceth, he muste
take skilfull heede to Dispose eche caste in
the beste wyse that he can, according as
the chaunce will beare it. Of whiche two
thynges, the one, that is the chaunce of
the Dye, consisteth not in oure power. But
the other lyeth in vs to perfourme. That
is to saye if we be wise, to take patientlye
whatsoever chaunseth, and tappointe es
uery one his right place, in such sort that
whatsoever chaunseth well, may bee ap
plied to most aduantage, & that whiche
C.iii. happeneth

The port

happeneth otherwise to leaste Damage. But foolish men and vnerperte, in knowing howe to liue: be like vnto a diseased body which can neither suffer heate nor colde. For in prosperitie they be fresh and gaye, and looke pleasauntlye. But in aduersitie they bende the browes and looke all frowardlye. And therefore both states doe trouble them, yea rather in them both they trouble themselves. And no lesse also bee they troubled in those thinges which of them selues are thoughte to bee good. Theodoruz which surnamed is Athens; was wonte oftentimes to saie, that he reached furth his woordes with the ryght hande, but they receaued them with the left, euen so fares thignozant sort, which when fortune many tymes wouide come vnto them on the right side: they moste vndecentlye turnyng themselves awaye, doe place her on the lefte. But muche better doe the wisemen, whiche lyke as bees doe make honie, whiche is of all thynges moste sweete, of Thyme the driest hearb and of most bitter Iuyce. So they of most
harmeful

of Rest.

harmefull thinges doe choose oute many tymes, some thinge that is to them bothe meete and profitable. Whiche thyng is most chiefly to be studied and with much exercise of the minde to bee laboured. For as he that when he had thzowen a stone at a snarlyng biche, and missing her, but willynglye by chaunce hit his stepdame: saide vnto hymselfe that his thzowe was not altogether euill bestowed: euē so whe chaunce chaunceth not according to our desier, we maie amende it, and apply it to some other vse. Diogenes was banished out of his countrey, and yet this had none euyl successe, for the same banishment gaue hym firste occasion to studie Philosophie. Zenon Citicus being become of a Philosopher, a notable riche merchaunt by misfortune losse all that he had saue one shippe, whiche afterwarde, when he heard that it was also losse by tempeste in the Sea, together with all his monney and marchandise fraighted in the same: he saide.

The port

O Fortune how nobly hast thou dealt with me,
thus to dresse me vnto the Philosophical haue,
and to weare again that vnaccustomed apparel.

What dothe lette vs then but that we
maye take example at these men and fol-
lowe them: Hast thou bene Deprived of
anye office in the citie: goe then into the
countrey, and attende thyne own priuate
affayres. Hast thou by importunate sute,
labour to creepe into thy Princes fauor,
and suffered repulse therin: Thou shalt
then thereby liue in safetie, & free from al
maner of charge and commission of hys
affaires. But perhappes contrarywyse,
thou art troubled with to manye offyces
& wrapte in too many cares: I say to thee
that warme water dothe not so muche
nourishe and comforte the tender and de-
licate bodye (as sayeth Pyndarus) as ho-
nor, and glorie, ioynd with power, and
aucthoritie, dothe make labour to seeme
pleasaunt, and easily employed. But thou
art offended and griued because others
do talke of thee, or beare thee enuy, or vn-
iustlye slander thee: well, this is but a
prosperous wynde meete to carpe thee
vnto

of Rest.

unto the Musis and into thuniuersities.
As it chaunced to Plato, at suche times
as he was taken vnwares with the frēd-
ship of Dionisius, as though it had bene
with a cruel stozme or tempest. And ther-
fore it helpeth not a litle towardeſ þ quie-
ting of the minde, diligently to note and
to marke thexamples of the worthe and
famous men, whether perchaunce they
haue suffered the lyke euill at anye tyme,
through the lyke occasion. As for exam-
ple, the losse of thy children doeth grieue
thee: beholdz then the kynges of Rome,
wherof there was not one that left a sōne
behind him to enherite þ kingdōe. Thou
canst not patiently endure pouertie: whō
then wouldest thou wish to be amongst
the Boetians, rather thē Epaminondas,
or amongst the Romans, rather thē Fa-
bricius? But putte case thy wife bee
nought of her bodie. Well, doest thou not
knowe that Epigram of Aegides which
is in Delphos? Haste thou not heard also
howe that Alcibiades defiled Aegides
wife called Timea, and howe she her self
D.i. was

The poit

was wont to cal the childe & she brought furth Alcibiades, and to whisper in her mardens eares that they lyke wise should so cal him: and yet Megides was no more letted by this, to proue a right noble and famous man: then Stilpo the Philosopher was letted by the vnchastnes of his daughter, to leade a merier lyfe then all the Philosophers in his tyme. Whych thing being afterwards cast in his teeth, by one Metrocles: is then saith he, thyg my faulte, oz my daughters? The other answered, that the fault was his daughters, but the euill chaunce and mishap was his. How can that be (quoth he?) For be not faultes negligent, ouersightes and humain frailties? The other answered, yes in deede. But then (quoth Stilpo,) be not the negligent, ouersightes the errors also of them that be ouerseen: Metrocles answered, yes certainly. Why then said Stilpo should not the rroug be the mysfortunes of those & haue so erred? By such kind of pleasat talk & Philosophical quietnes he declared the obiections of thother to

of Rest.

to be no other thing, but the claunderous
talk & vain barkinges of a currish fellow.
There be many also that be not only mo-
ued with the vices of their frendes & kins-
folkes, but also with those of their enes-
mies. For wheras opprobrious wordes,
anger, enuy, dishonestie, spightfull ielous-
sie, shuld most chiefly distain those mē in
whom thei raigne: yet the self same vices
trouble also & moue thignozant sorte, no
less: thē the displeasures of theyr owne
kinsfolks, or the frowardnes of their frē-
des & familiars, or the wicked wittes & e-
uill disposed mindes of theyr own slaues
& seruantes, wherewith thou thy selfe al-
so as it seemeth to me, art wont to be mo-
ued. For as those Physicions that be mē-
tioned in Sophocles do purge bitter cho-
ler with a bitter medicine: euē so thou art
wōt to be angry with y^e diseases & naugh-
ty dispositiōs of other mens myndes, & wth
like bitternes of thine own mind (which
is litle to thi worship) to answer thē. And
therfore those thinges which thou doest,
be not done wth a gentle & plaine behauior,

The port

the meetest instrumente for the purpose,
but for the most part after a rough, croo-
ked, and froward sort: And as to correct
this faulte, is more then thou canst well
performe: so it is also in dede not very ea-
sy to be done. But if thou couldst applye
those thinges to their right vse wherunto
they were ordeyned, like as Chyrurgis-
ans do their toothe drawing instrumentes;
their launcing kniues, & closinge boocles,
and shewe in thy selfe suche meekenesse &
modestie euery where according as occa-
sion dothe requier: thou shouldest bee no
more offended with the leude behauiour
and wickednesse of others, then reioyced
within thy selfe with the conscience of
thyne owne affection. For thou shouldest
thinke it no more vnmeet for suche pers-
ones so to dooe: then it is vnnaturall for
dogges to bark. But yf thou be so feable
and weake of courage that thou wilt suf-
fer thy selfe to bee opprest by other mens
euils: numbers of griefes flowynge into
thee, as into an abiect place lowe couched
& apt to receiue y^e same, shall ouerwhelme
thee

of Rest.

thee, thou miserable man waxinge euery daie moze sicker the other. Yea what wil you saye, yf manye of the Phylosophers haue reproued the compassiō wherwith we are moued when we see anye man in miserie, affirmyng it to be the parte of a good manne, to helpe his kinsfolkes and neighbours, when they be afflicted with misery, and are by fortune ouerthrowen: but not to be partakers of their sorow, or to yelde to fortune with like subiectiō of the mynde. Yea and that whiche to euery mans iudgement seemeth a greate deale moze straunge. Though we knowe oure selues to haue offended and to bee of a naughtie Disposition: yet for all that they wyll not suffer vs to bee sorowfull in our mynd for the same, because those thinges ought to be corrected and amended (saye they) without griefe or heauinesse of the mynde. If thinges be thus, consider well whether it bee not a foule thyng for vs to be displeased and angry, whensoever any man with whom we haue to do, doth perhappes deale with vs some what vn-

D.iii.

gently

The port

gentle or extremely. But I feare me (O most frendly Paccius & self loue doth deceiue vs, & that we be not so muche grieved with other mens offences, as pleased with our owne desertes. For the behemēt affecting & inordinate folowynge of certain things, or contrarywise thauoiding & abhorring of the same, otherwyle then honestie requireth: Dothe breede manye times debate and strife amongst mē, and causeth the one to be offended with the other, whilst thone doth attribute to thothers fault, for that he hath bene preuented of this commoditie, or hath fallen into that daunger. But if a man coulde accordinge to the successe of thinges ble to frame himself euery waye in a moderate sort: that man with great facilitie might learne to liue with all men in all places. But nowe let vs returne againe to those thinges, from the whiche we haue for a while digressed. As those that bee sicke of an ague to whom all thinges dooe seeme bitter so soone as they taste thereof, vntyll they see that others without making any

of Rest.

ny signe of bitter taste, dooe greedelye eat
those meates which they did so lothsom-
ly spit out: do no longer the attribute the
fault to þ meate or to the drink, but to the
selues & to their sickness: euen so if we see
that others with great quietnes of mind
& with a mery countenance, do performe
the selfesame thynges which we passe o-
uer with greate regreate and sorowfull
complaintes: let vs the leaue at length to
be so muche greued and offended with þ
thynges themselves. But for to reuerne
a constant mynde in tyme of aduersitie, it
is verie necessarie and expediente, not to
passe ouer with winking eyes those thin-
ges which luckely according to oure Desir-
er at any time haue chaūced vnto vs, & so
with a meete mixture þ euill mishaps, w
happye happes to recōpense. To recreate
our eyes, whē thei bee daseled with ouer-
much beholding of glistering things, we
ble to turne the away, & to behold pleasāt
grene herbes & floures. And yet our minds
we do cōtrarywise dispose to Melācholy
& sorowfull thynges, for cerryng it to haue

D.iiii.

remain

The port

remembraunce of thinges most worthe
repentaunce, and by violence we pul it a
waye whether it wyll oz not from suche
thynges as are to be commended & prais
sed. And nowe it commeth to my remem
braunce, that to this purpose may be ve
ry well applied the sayinge whiche was
sometyme spoken againste a curious fel
lowe that busilye searched after other
mens matters nothyng apperteynyng
vnto him.

Why a mischief doest thou most spightful mā
with kites eyes so narrowlye marke other
mens faultes, and with the eyes of an Owle
blindly passest ouer thine owne.

Euen so thou happye man, why doest
thou so diligently regard thy griefes and
euyl mishappes, makynge them alwayes
presente and freshe before thyne eyes by
continuall remembraunce, and turneste
thy mynde from present ioye and prospe
ritie. And lyke as scaryfyng cuppes
where wyth Whisitians vse to drawe the
foulest bloud out of the flesh: so thou doest
gather thy woozst thynges into thy self.
Being

of Rest.

Being in that case no better then **¶** mar-
chant of **Syo**, who though he sold much
worne, yea and that principall good to o-
thers: yet sought out alwayes for himself
that which was soure and without ver-
dure. Whose seruante beyng on a tyme
fledde from him was Demaunded of one
what cause had constraigned hym to for-
sake his maister : because (quoth he) my
maister hauing good thinges in his cus-
tody wil take no part therof, but alwaies
for himselfe seeketh the woozst. There be
many lyke this man, whiche forsakyng
the sweetest Drinckes Doe take them vnto
the sowrest and most harsh of taste. But
Aristippus did not so, who beinge placed
as it were betwixte a paire of ballaunce,
would not discende into the heaviest and
most preste downe with euils, but moun-
ted vp to the higheste and least chargied
with griefe. For when he had lost the ple-
santeste lordship that he had: he spake to
one of those men which shewed theselues
to be very sorie for the losse thereof and to
lament muche his fortune: in thys wise.

C.i.

Doest

The port

Doest thou not know (quoth he) that thou hast but one litle ferme to liue on, and I haue thre manours with the Demeanes yet left hole vnto my self: that is true said the other. Why, then (quoth he) should not I be rather sorry for thee, then thou for me: For it is very madnes to bee sorry for things lost, & not to reioyce in thinges saued. And as litle children whē any man, of many thinges taketh but one litle trifflē from them doe weepe and crye out casting all the rest awaie: even so we being in any one lytle thinge by fortune disturbed: we lament and complaine reiectyng all the rest as vnprofitable. But some māperchaunce would saie what haue we to reioyce in: yea rather, what haue we not? This manne hathē greate honour, that manne a faire house, this manne a wyfe, according to his mynde, that manne a faythfull frende. Antipater tarsensis countynge in hys deathe bedde vppon hys fyngers all the good thynges that euer he hadde in hys lyfe tyme: dyd not omitte so muche as hys prosperous say-
lyng

of Rest.

lynge oute of Cilitia vnto Athens. For
these common thynges oughte to be neg-
lected, yea we ought to make some compt
of them. As for that we lyue and bee in
healthe also for that we see the Sunne,
and that there is neyther warre nor sedi-
cion, that the lande is errable, and the
Sea easye for euerye manne to saile on,
finally for that it is free for vs to speake,
and to keepe sylence to bee occupy-
ed and to bee ydle. But the presence of
these thynges woulde giue vs the grea-
ter occasion of quietnesse: if we woulde
fyxe in oure mynde the Image of thab-
sence and lacke of the same. Oftentimes
admonyshynge oure felnes howe great-
lye healthe is desyred of them that bee
sycke, and peace wysshed for of those that
bee troubled with warre. And howe
much the straungyer beyng of lowe
degree, desyereth to gette honour and
fame in suche a noble Citie, and agayne
howe bitter a thyng it is to lose þe which
was once gotten. For in mine oppinion
none of these thynges, or suche lres,
E.ii. ought

The port

ought to be esteemed or wished for, beinge
once lost: sithe that nothing is to bee the
more regarded for that it leaueth to haue
his being: nether yet ought we to possesse
these thinges as thinges of excellencie or
to kepe them with suche carefulnes, wat-
ching them continually least we should
be spoiled of them as of thinges of pryce:
yea rather though we safely possesse the,
yet as transitorie thinges we oughte to
neglecte them and litle regarde them. For
these thinges ought to be vsed and enioy-
ed with pleasure, and chiefly to the intent
that if we should chance to lose them: we
might the more quietly and moderately
suffer the losse thereof. But many as Ar-
chesilaus saith, thinke it labour well be-
stowed one man to come after another in
course and order for to beholde with fix-
ed eye, and minde, the poesies, pictures, &
ymages of others: neglecting their owne
lyfe, whiche though it hath many consy-
deracions and aduertisementes and that
not vnpleasāt: yet they turnyng their eyes
another way, do rather consider & behold
other

of Rest.

other mens fortunes, lyke aduouterers,
whiche abhoyring their owne wiues, do
couet other mens, leading their lyues in
great errour. For it importeth muche fo-
wardes the preseruinge of the minde in
this constant estate: first for a mā to weye
and ponder himself and his own peculi-
er thinges, Or if he will not so do then to
beholde and to consider his inferiours.
And not contrarywise as the cōmon sort
doth, to maruaile at those whom fortune
dothe extoll and aduaunce to the hyghest
degree of honoure and riches, so often as
she is disposed to daly and play with thē.
As for example, suche as remaine bound
and cheined in prison, thinke those to bee
happy & be discharged and set at libertie.
And those that bee set at libertie, compte
them happiest & haue bene alwaies free &
neuer imprisoned, & they that haue been
alwaies free, compt them happy that bee
free of the citie. Again those that bee free
of the citie, iudge them fortunate that bee
riche. The riche, the rulers, the rulers, the
kinges, the kings, the goddes, which also
E.iii. be

The port

be not contente with their rule and king-
dome, excepte they haue power to sende
downe lightnyng and thunder. So that
when they cannot bee equall with theyr
superiours: they neuer keepe themselves
within their owne precinct. I care not
(sayth Thasius) for all the riches of that
notable riche manne Giges, nor dooe I
muche maruaile at them, nor I seeke not
to counterfaite the maruailous woorkes
of the goddes, nor yet dooe I greatly de-
sire to haue rule or Dominion. For these
thynges be farre from my thoughte and
cleane out of my sight, thus spake Tha-
sius. But loe, on the contrarie syde one of
Syo, and also another of Galathia, & one
of Bithynia, who not contented to haue
gotten honoz, and offyce of rule amongst
his Citizens: doeth yet complayne wyth
weepyng teares, for that he is not one of
the Senate house, whiche yf thou shouldest
graunte hym, yet it woulde not
contente hym excepte he myghte bee also
Pretor, nor to bee Pretor, excepte hee
myght bee Consull, whiche thoughte at
lengthe

of Rest.

lengthe hee obteygned : yet woulde hee
not bee satsfied, onlesse hee myghte bee
firste publyshed and proclaymed. What
is thys I praye you , but a tormen-
tynge and a contynuall punyshynge of
hym selfe , accusynge Fortune of ingra-
titude. But the wyse manne , though he
of so greate a noubner of mortal menne
as we bee that lyue in thys worlde enioy-
inge the lyghte of the Sunne , and are
fedde wyth the fruytes of the earthe: hee
seeth one or twoo to excell hym , epyther
in honoure or rycheffe , yet dooeth not
hee for all that fyttel lamentynge by hym
selfe and wyngynge hys handes toge-
ther , but rather consyderynge howe
well he is dealte wyth , in respecte of
an infynyte noubner that bee in mys-
ery : he reioyseth wyth hym selfe and
embraceth hys owne estate and condy-
cion of lyfe. At the Playes of pysses, it
was lawefull for no manne to procede
Mayster of fence, or to bee accompted as
banquersur, excepte he had played wyth

E.iiii

enery

The port

euery one that came first to hande, without any choise or eleccion permitted at al. And yet in our lyfe there is suche varietie of thinges, that euery man hath leaue to choose many with whose estate he maye compare himselfe and his estate. And to take therby occasion tencourage hymself, & to shewe himself moze meete to be maruailed at of others, then he to maruaile at them, except he be so impudent that he would looke to be fellowe vnto Briareus or to Hercules. And therfore whensoever thou listest vp thy heade to beholde any noble manne borne a loft in a Chayer on mennes shoulders: cast downe thine eyes by and by to looke also vppon them that beare him. Againe so often as thou shalte maruaile at Xerxes and compt him happy, for that he had suche power to make a brydge ouer the sea called Helles Pontus for him and all his armie to passe: consider then also the miserable slaues that by stripes of whippes were then forced to digge in the mountain Athos, & to make wate there, for the sea to passe, and howe
some

of Rest.

Some of them were mangled and hewed,
and losse both nose and eares, by meanes
that the bridge beyng broken by rage of
sea fell down vpon them, and think that
they woulde extoll thee and thy condicio
of lyfe with infinite praises. When a cer-
taine frende of Socrates came vppon a
time vnto him complainyng þ all things
in the citie were solde at excessiue pryces,
for wyne of Syo was at .xl.s. purple at
vi.li. and half a pint of hony at .xx.d. So-
crates takyng him by the hande brought
him into the storehouse of meale, and told
him that he might haue half a pinte of þ
for a halspeny, and therefore corne was
cheape. The he led him into þ oile seller,
and showed him that he mighte haue a
pynt of that for two brasse pence, where-
fore quoth he all thinges in the citie bee
not deare. Euen so if we heare anye man
say that our estate is verie pooze and mi-
serable, because we bee not consulls oz
beare some other high office in the citie:
we maye aunswere him againe, that oure
estate and condicion of life is right excels

f.i.

lente

The port

lente and honourable, for that wee haue
no neede to begge from doore to doore, nor
to beare heauye packes and burthens on
oure shoulders as the porters dooe, nor
yet lyke Parasites to folowe and to flat-
ter greate menne for a dyner sake. But
thoughe wee bee come to suche madnesse
that oure lyfe seemeth to depende moze of
other mennes, then of it selfe: and that
oure nature is so degenerate, and wyth
enuyous affectes corrupted, that wee bee
not so muche reioyced wyth oure owne,
as grieved wyth other mennes prosperi-
tye: yet I saye yf thou wouldest not onely
beholde the famouse thynges and wooz-
the to bee seen, that are in those menne,
whome thou thynkest to bee so happye,
and to bee as they saye, in goddes lappe:
but also wouldest draw back that good-
lye fayre bayle, and outwarde shewe of
theyr gloze, and looke further in: truely
thou shouldest fynde manye of theyr in-
trayles to bee ryght sower and grievous
to beholde. When that Pittacus who
is yet so famous for the greate wysedom,
for tis

of Rest.

fortytude, and Iustyce, wherewith hee
was endewd, enterreygned at hys Ta-
ble certayn gheastes whom he hadde en-
uyted to hys house: it is sayde that hys
wyfe comynge in sodaynlye, ouerthze to
the boorde in a greate rage and layed all
the meate on the floore, wherewith hee
perceaupng his gheastes to be somewhat
moned, sayde thus vnto them. Euerye
one of you is griued wth some kynde
of euyl, and yet I in this kynde of state
as you see, dooe alwayes thynk my selfe
maruaylously well Dealte wth all.
Thys manne in the Markette place is
iudged to bee fortunate and happye, but
so soone as hee cometh wth in hys
owne Doores, hee seemeth to bee (I wyll
not saye a wretche or a myser) but euen
verye myserye it selfe. For there, hys wyfe
possesseth all, and ruleth al imperiouslye
at her owne wyll; wth whome hee
muste continuallye, fyghte, chydre,
and brawle. Yet sayde hee to his gheas-
tes, manye thynges dooz griue you,
f.ii. but

The poit

but nothing cā grieue me at all. The like troubles be incident also to states of honor, to riche men, yea, and to kynges the selues, and yet not marked of the rude & vnlearned sorte, because the courtayne of pride and glozpe is Drawen before theyz eyes, behinde the which al thinges lieth hidden. And therfore thei hauing regard only to the prosperitie, and not to the aduersitie of other men, Doe saye with Homer.

Hosbe happy was Agamemnon
Of all the greekes moste woorthy wight
To whom all fate gaue place alon
Whilste fortune gaue her childe suche might.

But this straunge kinde of felicitie or happines, did consist in harnesse, horses, and hostes of men gathered aboute hym, and therfore heare nowe againe, the inward voice of his sorowfull mynde, crying oute againste the insolency of suche glozy.

In grievous cares and deadly smart
Thus Ioue hath wrapte my woofull hart.

And therfore he compted those most happy that were free from all perill, neuer aduanced to honor but dyed wythout

of Rest.

out glorie. With these and suche like kind
of Discourses, a man by litle and litle pull
out of his minde that iniquitie, which is
alwaies complaining and blamyng for-
tune, and eleuate his desperate mynde,
whiche whilest it hath others in admira-
cion: doeth reiect and abase it selfe and al
that it possesseth. For truely it doth great-
ly breake the quiete state of the mind, whe-
a man towarde the atcheauing of anye
thing doth force himselfe aboue his pow-
er, and as it were, beareth a greater sayle
then his propozcion requiteth. For being
led by a litle reioycing hope, we rashely
promyse great thinges to our selues, and
then if the successe doe not aunswer ther-
to accordingly: we accuse fortune & our
Mungell of vniustnesse and partialitie.
Whereas we ought rather to condemne
our selues of small discretion, and foolish
rashenesse. As though we shoulde bee an-
grye with Fortune, because we cannot
shoote an arrowe out of a plowe, or hunt
the Hare with an ore, & as though some
vniust god did hinder those that vaine-
ly went

The port

wente aboute to hunte the Harte in chas
riottes, and not to bee rather angry with
oure owne madnesse and foolysnesse in
attempting to bryng to passe thinges vn
possyble. The cause of this erreure, is
none other, but onely selfe loue, for why
lest menne that loue themselves to much:
dooe attribute with greate comparyson,
the chiefeest honour in all places to theym
selues: they ware so headye and so stub
burne, that they leaue no enterpryse vnat
tempted. Noz it is not ynoughe for them
to be ritch, eloquente and pleasaunt com
paignions at the boord, yea to be frended
with kinges, to beare rule and office, ex
cept they maye haue also the best dogges,
the fairest horses, cockes, & quayles, with
other like birdes of pleasure, for els they
can neuer bee quiete in minde. Dionisius
thelder was not contented to be the grea
test and most mightie Ciraunt that was
in his time, but thinking it al to litle and
far vnworthy his estate, because he was
not also so good in vercespyng as Philore
tus the Poet, noz so eloquēt as Plato: he
was

of Rest.

was moued thereby to wraathe whiche ouercame him. And therefore he banished Philoxenus into Latumias & sent Blasto to be sold in Aegina. But Alexander did not so, at such time as he contended with Bzison, whose chariot should runne swiftest, for (they say) he was highly displeased with Bzison, because y^e Bzison to flatter him did not his best, but suffered hym to win the race. Wherefore Homer speaking of Achilles and Ulysses, did verpe well to geue eache manne his due prayse in this wise.

Of all the greekes there was not one
In chivalrye that could him passe
But laswe to pleade suche one there was
As hym excelde who was alone.

Megabibus perles cōming on a time into Apelles shoppe began to talke I know not what of the arte of paynctyng whose vnskylfull pratyng Apelles not suffering: sayde thus vnto him. Befoze that thou dyddeste vtter thy selfe by thy talke, wee hadde somme good oppynion of thee, beecaue thy garmentes of Golde
f.iiii. and

The port

and purple did beautify and set furth thy
silence. But nowe the very boyes of my
shoppe whiche grinde my colour, dooe
laughe at these thy fooly the bablynges.
Some thinke that the **S**torkes do mock
vs, for that they doe not onely constitute
and ordaine their wiseman (whiche they
faine vnto themselves) to be prudent, iust,
and valyaunt, but also they call hym an
Oratour, an Emperoure, a Poet, and fy-
nally a kinge, and yet these glozious men
abouesaide, be not ashamed to attribute
al these names to themselves. And if they
perceiue at lengthe that they cannot at-
tayne to them all: they bee immediatlye
grieved, and dooe take it verye heauelye,
Whiche thing how reasonable it is, they
themselves may easily see. **S**yth they
knowe that y^e goddes themselves bee cō-
tente eache one, with his peculier and lō-
dy name. As this god because he hath y^e
rule of warre and battayle, is surnamed
Emialius, and that other because he is
God of prophecies, **M**antous, & another
for that he is God of gayne and lucre
Cerdous.

of Rest.

Cerdous. Wherefore you shall read in Homer, howe that Jupiter forbad Venus to intermedle with warrelke affayres as thinges not appertayninge vnto her, and commanded her to take cure and charge onely of matters of weddyng, of bedding, and of pleasure. Beside this some of those thinges whiche seeme woorthie to be desired of vs, are of a contrary nature one to another. As for example it behoueth hym that endenoureth himselfe to studie eloquence, or any other of the liberal sciēces, to be quiet and free from all worldlye affaires. For office in the citie, and the frēdschip of kinges, are woont to cause muche businesse, and often to cal away the mind from his determinate purpose. Also the aboundaunt vse of wine and fleshe, maketh the body strong and mete to wastle, but it maketh the mynde weake & frayle. Finally in gathering and heaping vp of riches, a man must vse great diligence to create them, and as great carefulnesse in keepyng them. Contrarywise the despising of them, and to set nought by them, is a
G.i. great

The port

great helpe and furtheraunce towarde
the studie of Philosophy and as it were
the first practising of the same. Wherefore
all men cannot haue all thinges. And there-
fore it becometh euery man to take the pre-
ceptes of Pittachus, that thereby he may
learne to knowe himself, and so to consult
with nature, & to follow her as his guide,
by applying himself to some one certayne
thing, rather then by passing from one
kinde of life vnto an other, to force nature.
The horse is mete for the cart, the ox for
the plowe, the Dolphin for the ship, and
the fierce mastife for the wilde boe. For
if a manne would be grieued because the
mightie stronge Lyon cannot bee lyke a
litle fawnynge dogge daintely fedde in a
widowes lappe: truely he myghte bee
wel compted for a very foole. And he like-
wise shoulde not one whit be better, that
would take vpon him bothe at one time
to wyte of the worlde, and to searche
oute the naturall causes of thinges, lyke
as Empedocles, Plato, or Democritus
dyd: as also attende to embrace an olde
woman

of Rest.

woman for rycheſſe ſake as Euphoxion
Dyde. Or elles would bee like vnto thoſe
that were wonte to ſpende the moſt part
of the nyghte in bankettyng and reueling
with Alexander, as Medius did, and yet
to thynk ſuch pleaſure to be nothing at al,
except for rycheſſe he myghte bee alſo no
leſſe notable then Iſmenia, and for ver-
tue, no leſſe famous then Epaminondas.
Thoſe that runne for the beſte game, bee
content with theyr reward, and dooe
eaſily ſuffer the wreſtlers to enioye to
themſelues, thoſe Crownes of glorie
that they haue wonne. Haſte thou got-
ten Sparta (ſayeth Solon) to bee thy
Countrey: then adourne it wyth good
lawes and ordynaunces. But we would
not (ſayeth the ſame Solon) chaunge
wyth you oure vertue for poure rycheſſe.
For vertue is a ſtable thyng, and the
propertie thereof maye bee poſſeſſed.
But rycheſſe are onely graunted too
mannes ble for a time, paſſinge oft from
one to another. Strato the naturall
Phyloſopher, when hee hearde that
C.ii. Menedemus.

The port

Menedemus had more scholars then he: said, is it so muche to be maruayled at, & more desier to bee washed then to bee anointed? Aristotle writinge to Antipater said, that Alexander was much to be praised and extolled, not onely for that he had the rule and empire ouer manye nations: but also for that he had a better opinion then others of thinges appertaignyng to god. And therfore if men would thus perswade with themselves that theyr owne thinges ought to be reioyced in, to be praised, and not to be so litle set by: thei should not so pine away, in maruaillyng at other men. But nowe though there bee none of vs al that thinketh the vine mete to beare figges, nor the olyue tree to brynge forth grapes: yet do we continually accuse our selues, and with vnthankful satiableness bere and greue our selues, yea we be weery of our selues except we maie bee chief, so well amongst the riche as also amongst the helloquent, at whom in peace, as abrode in warre, as wel amongst the Philosophers as the souldiers, and againe amongst the flatterers.

of Rest.

flatterers, as amongst those that be true,
and of a faithfull free simplicitie, and fi-
nally so well amongst the couctous spa-
rers, and as the prodigall spenders. And
yet we see with oure eyes howe marua-
lously well nature dothe teache vs p̄ con-
trary. For as nature hath ordeyned sun-
dry world beastes to lyue by sondry kindes
of foode, and not to bee all fed either with
seedes, fleshe, or rootes, but diuers to eate
of diuerse meates: euen so likewise p̄ selfe
same nature hath geuen to mankind dy-
uerse kindes of life, as some to be herdmē,
some plowmē, some fowlers, and some fi-
shers, wherefoze it behoueth euery one of
vs to take p̄ whiche we perceiue is mooste
meete for vs, and wholpe applynge oure
selues to that, to depart from the posses-
sion of those thynges, whiche we know do
apperteigne to others. For otherwise Hes-
iodus should be vnwise to speake in this
sorte.

The potter doth himself with potters aye compare
And eke the smith his like in arte excell dothe care.

But nowe menne doe not contende one
G.iii. with

The port

with another in lykenesse of arte or facultie, but the riche with the eloquente, the nobles with the riche, and the lawyers with the subtile sophisters. Yea, free mē, gentlemen, and suche as bee descended of an auncient stocke, bee amased and dooe maruaile so muche at the good successe & promocion, that manye tymes players of merye interludes and commodies on stages, tumblers, and slaues, haue in kinges courtes, that whilest thei thinke all their owne honest qualities not to be esteemed: they bere themselues with great grieffes and sorowfulnesse of mynde, whiche at length dothe kyll them. But howe euery man hath in his own mynde a storehouse or receptacle, and as it were a flowynge fountayne both of quietnesse and of carefulnesse, and hathe also the vessels (wherof Homer speaketh) full of all kynde of good and euyll, not as hee sayeth, layde at Iuppyter hys Dooze, but placed wythin the soule: the dyuersities of menne, whiche wee see to bee dyuerslye ruled by affections of the mynde dooe
right

of Rest.

ryghte well declare. For fooles Doe not
onely passe ouer good thynges whiche be
presents, but also dooe neglect those that
bee past. So muche are they careful
myndes bent to that whiche is to come.
But wise menne contrarywise resoluing
thynges throughe good remembraunce
before their eyes, doe cause those things
that as yet bee not, to bee at hande; yea
and to bee presents in dedde. Whereas to
fooles (because thynges present do chaunce
in a momente, so sodainely as they can
not almoste bee perceyued) it semeth that
we haue nothyng nor that anye thyng
apperteigneth vnto vs. And as the Rope-
maker whiche is paincted in Pluto his
Temple, for slouth suffreth his Ass that
standeth by hym, to eate vp all the corde
that hee of hempe hath twysted; euen
so the vngratefull and sluggishe forget-
fulnesse of manye, takynge awaye the
commodities receyued of things past,
and cancellynge all the noble actes
and woorthye enterpryses, all the
sweete tyme spent in quyet Study,

The port

fre from all worldly affaires, all the ple^s
saunt and merie societies and felow lyke
liuynge together of frendes, and finallye
cleane abolishyng all that parte of þ lyfe,
that euer was geuen to anye myzthe or
pleasure, wyll not suffer (I saye) one self
life to be made and knit of thynges paste
and present: but by seperatvng þ life past,
from the lyfe present, and agayne the lyfe
present from the lyfe to come, maketh for
lacke of callvng suche thynges to remem^r
braunce all thynges to seeme, as though
they had neuer bene done. Those that in
the schooles of Philosophers doe take a
way the increase of bodie, affirmvng the
substaunce to vanish away by continuall
wasting of breath, doo seme to proue that
euerye one of vs dooe alter state of body &
dayly decay by woordes. But suche as do
forgette thynges past, as though they^r
memozie failed them, and will not repeat
one thing often, those do not in woordes,
but in deedes make themselues euery day
more miserable and poozer then other.
Depending of þ time to come as though
thynges

of Rest.

thynges of a yere paste and of late dayes,
yea, and of yesterdaye, apperteigned no-
thing vnto the: yea, and as though those
thynges hadde neuer chaunced vnto
them. So that the quiet estate of þe mind,
is by this meanes disturbed. And as flies
creapyng vppon verve smoothe and slip-
pery glasse doe slide, and yet in rough and
cranyed places doe easily sticke: Euen so
menne doe fal from merye and pleasaunt
thynges, and doe take sure holde on þe re-
membraunce of heauye and sorowefull
thynges. Yea rather as by report, there is
in Olinthios a certaine place called of the
propertie thereof Cantharoletron, into
the whiche when the great betleflyes bee
once entered, they cannot fynde the waye
out againe, but after that they haue ma-
ny times tumbled to and fro and gone oft
aboute in vaine, at length doe dye: so men
being walowed into the remembrance of
misery & aduersitie, cānot afterwarde help
themselues out, nor yet once take breathe.
And therfore as painters in their tables
are wont with faire glistering colours,

H. i.

to

The poit

to couer and to ouerlaye those toulours
that be duskiſhe and not to be ſeen: So it
behoueth menne in their myndes wth
thinges woorthye of remembraunce and
praiſe, to preſſe down and to ouerwhelme
all ſuche ſorrowfull chaunces as are not
to be ſpoken of. For thinges paſte cannot
be vtterly abolyſhed nor yet dothe it lye in
mannes power wholly to beware in time
to come. For the armony of this world is
ſo diuers and ſo variable as is the ſound
of the harpe or viall. Neither doth manne
poſſeſſe any thyng that is ſymple, ſincere
or pure. But as muſicke is made of tunes
high and lowe, and grammer of letters,
whereof ſome bee bowelles, and ſome bee
conſonautes, and yet he is neither Diſ-
ſitian nor gramarian, that with either of
theſe or thoſe wilbee offended, but rather
that moſte aptly can vſe them and com-
pounde them bothe together: ſo he finally
ſeemeth moſt wiſely to eſtabliſhe and dy-
recte his lyfe, & hath learned diſcretely to
myngle together & chaunces & ſuccesſes of
thinges & be of diuers kindes, & contrary
one

of Rest.

due to another: by recompensinge y^e hap^s
vnfortunate, with y^e lucky and fortunate.
For the commoditie of mans life will not
suffer prosperitie and aduersity to be put
a sunder eche one by himself, yea rather it
behoueth vs, to make a certain tēperature
of them bothe, if we purpose to iudge and
to determine of them rightly. Wherefore it
is not mete to grunt or to grone at eyther
of them, and to lye downe as one opprest
with a heauye burthen for faintnesse of
hart and courage: but rather with the re-
membzance of better happe, to withstand
and to beate back again the force and vis-
olence of euery vnlucky chaunce. And by
conering the displeasures and incommo-
dityes, wyth the bayle clothe, of pleasures
and commodyties, to make the tenoure
of the whole lyfe, beyng knytte and com-
pacte of prosperitie and aduersitie: lyke
a certayne melodious concorde tempered
by art of musick. For there is not (as Me-
nander thought) one aūgel appointed to
man so sone as he is bozn to be y^e Director
H. ii. of

The port

of his life, and as a mayster to teache him to lyue well: but there be rather (as Empedocles saied) twoo aungelles and twoo sundry fortunes, to whom he gaue many sundrye names, whiche doo receaue vs al into their powere and tynction so soone as we come into þ world, being immediatly bounde and geuen vnto them, with lyke lawe and condicion of seruitude. And he sayde that in oure byrthe we receaue the seedes of al these affections. And therfore the waye of oure lyfe is not playne and smoothe, but roughe and full of harde passagies. For the whiche cause, the wise man wysheth the best, and prouideth for the worst, and vseth both temperatlye, aduoydng in either parte all extremity. For it is not so (as Epicurus affirmeth) that he onely with pleasure approcheth the tyme to come, whiche careth not whether he lyue so long or not: but those rather receaue most pleasure of riches, honour, power, and dominion, which if nede should bee, coulde take the contrary state and condicion of lyfe in good worthe. For
the

of Rest.

the behemente desier of anye thing is alwaies accompanied with a certain feare to lose the same, whiche feare appauntith mans mirth and oftentimes interrupteth the same, like a flaine of fier restrained by a greater violence of winde. But that mā whom reason hath taught boldly wythout feare to speake vnto Fortune in thys wise.

Like as I enioy thy giftes, I should be very glad
Euen so to lose the same, I wil be nothing sad:

Must nedes I saie trusting in himself enioy thinges present with pleasure, nor cannot be often vexte with feare, in remēbring of any losse that maye ensue. When Anaxagoras hearde that his sonne was dead: he saide. when I did biget te hym I knewe well that he shoulde dye, & to that end I brought him vp. This affeccio of Anaxagoras oughte as wel to be folowed of vs, as to be maruailed at. For euerye one of vs, to anye mishappe that chaunceth, maye immediately saie thus. I knewe right well, that the riches whiche I possesse, were but lent me for a time, and not bound

The port

bounde to me by any necessity, and that I had but onely the vse of them. And I was not ignoraunt that thzi whiche gaue me power and aucthoritie, might also take it from me, if they liste. I knewe my wyfe to be honest, and yet a woman also. And finally it was not hydde from me, that my frende was a man, whiche is a braste (as Plato sayeth) whose nature wilbe easily corrupted. Cruely he & will make compte of his affectes after this sorte and wyll buylde befoze in his minde suche kynd of Bulwarke and fortes of reason: though any thinge perhappes shall afterwarde chaunce against his desyer or peruersely: yet shall it not chaunce sodaynlye or vnslooked for. Because he wyll neuer saye (as the common sorte dooeth) that I woulde neuer haue thought it, or that I hadde a better hope, thynkyng that this could neuer haue come so to passe. Yea suche a manne I saye, shall alwayes bee hable to putte away the waueryng of his hart, beatyng and quivering for feare, and to bypnye it by and by from trouble and vexacion

of Rest.

beracion, to reste and quietnesse. Car-
neades was wonte to putte menne moste
in remembraunce of aduersitie, when
they were in greatest prosperitie. Bees-
cause that all thynges that comz sodain-
lye and vnlooked for: bee naturally apte
to bee receyued with griefe and trouble
of the mynde, and as it were with fain-
tyng and soundyng. And nowe to con-
fyrme that whiche hath bene sayde with
some exammples. fyrst howe smal a por-
cion is Macedonye of the Romaine Em-
pyre: And yet when kynge Persis hadde
loste it, he didde not crye out only of for-
tune with foule complaintes: but also se-
med to manye others to bee the mysera-
blest manne and moste vnfortunate that
euer was. But beholde on the other syde
Emilius, who departyng out of the pros-
pyrity, after that he had once banquished
Persis, and yelded byppe to his successoz
all the rule and power that he had bothe
by Sea and lande: was receyued wyth
crownes of glorie and greate reioycing.
For al men in the tyme of Doing sacrifice,
H. iiii. did

The port

did extoll him with praises vp to þ̄ hea-
uens, and that not vnworthely, yea moste
woorthely. For this man had alwayes in
remembraunce, how that þ̄ Empire was
geuen him but to vse for a tyme. But
Perlis contrarywise, was depryued of
his kingdome by a sodayne chaunce and
vnllooked for. And truely it seemeth to me
that Homer by a goodly example hathe
bery well taught vs, howe muche more
griuous sodayn strokes be, then others.
For Ulysses beyng come home againe out
of a straunge countrey, wept to see the so-
dayne death of his dogge. And yet syt-
ting by his lamentynge wife, didde not
wepe at all. For he being many times to-
wardes comynge home, conceiued before
in his mind, thynge of his weping wife.
And so that affection whiche wythoute
doubte, in a sodaine woulde haue bruste
out: he by lay sure subdued, and by harde-
ning his heart befoze, broughte it cleane
vnder his rule and power. But he was
somwhat troubled with the sodein death
of his dogge, because that in so sodayne a
thyng

of Rest.

thing he hadde not tyme to restrayne the
force of his affection. And to speake brie-
lye, partlye suche thynges as chaunce or
therwise then we Desier: be intollerable &
griuous to suffer by nature, and partly
a corrupte oppinion and naughtye cus-
tome of oure selues hath taughte vs to be
griued therewith. And that is the grea-
test parte, against the whiche, it should be
well done, to haue alwaies ready at hand
this sayinge of Menander. Thou neuer
sufferest any outragious thyng, excepte
thou suppose it so to be. For what needest
thou to care, so long as it pyncheth not
thy fleshe, nor toucheth thy lyfe, as for ex-
ample. The lowe byrth of thy father, the
whoredome of thy mother, to be depriued
of the honour of the highest seate, or to be
iniured, in that the glorie of the victorie is
taken from thee: what dooe these thinges
I saye apperteigne to thee? For thoughe
all these thynges were so in deede: yet
nothyng letteth thee, but that thou may-
est bee well, yea and verie well dysposed
A. i. bothe

The port

both of body and soule. Now against such things as naturally somewhat offed vs as sicknes, misery, & death of oure frēdes, we ought to biect this sayig, wo is we. But why wee is me syth we haue suffered nothing, but that whiche apperteyneth to man. For there is no talke or saying, that doeth more quickly reprove the passyble parte of the soule, when it is drawn out of þe right waye by vnbrydeled affections: then that sayinge which doth admonishe vs, and put vs in remembraunce of the vniuersall and naturall necessitie, and of that which must nedes be, with the whiche necessitie man is noryshed vppen and wraapt in it, at the tyme of his byrthe and fyrst knyttyng of his bodye, whiche one knotte is onelye subiecte to fortunes assaults, and at the reste of natures gyftes whiche be chiefest and of most valewe, he may safely possesse withoute daunger. When kynge Demetrius had taken the cytie of Megara, it is sayde that he demanded Stylpo the Philosopher, whes ther

of Rest.

ther he hadde losse anye of hyg goodes or
not? To whom Stylpo answered. That
he sawe no manne takynge awaye anye
thyng of his, for (saith he) though for-
tune hath suffered vs to bee robbed and
spoyled of all the reste: yet wee haue some
thyng lefte in vs, whiche the Greekes
can neyther beare nor dvyue awaye. It is
no reason therefore, so muche to despyse
and to reiecte nature, as though she had
no iote of fortitude nor of sufferance and
therefore not equall in force, to Fortune.
But sythe wee knowe ryghte well that,
that parte of manne which is to fortune
subiecte, is a verie small porcion of vs,
and lytle to bee regarded, beyng so brittle
and so softe that it yeldeth at the fyrste to
euery lytle pouche: and that we be lordes
of the better parte, wherein as in a
strong holde all good thynges be placed:
yea, and wherein also, true glorie, scy-
ences, and all studies apperteigninge to
vertue haue their beyng: whiche cannot
be taken awaye nor euer perishe by anye
F.ii. violence

The port

byolence: it becommeth vs (I saye there-
foze) to bee in mynde vnuincible, and to
truste in oure selues, fearynge nothyng
that is to come. And to saye to fortune,
that whiche Socrates saynge to haue
spoken vnto Anitus and Melitus his ac-
cusours, spake in deede to the Iudgies.
Anitus and Melitus maye well take my
life from me, but hurt or damage thei can
do me none. For though fortune may op-
presse manne with diuers dysseases des-
troye his goodes, and accuse him to the
Tiraunte, or to the people, yet she cannot
make hym an euill manne, or a coward,
or false hearted and faynte of courage or
malicious, and specially he beyng a good
manne, and endued with manlynesse and
stoutenesse of courage. And finally she can
not take away the right constitucion and
disposicion of the mind, whiche doth help
manne more to passe his lyfe, then that
of sailing doeth the mariner to passe the
seas. For the sterne man be he neuer so ex-
pert, can no more stil the raging sea or re-
presse the violence of y boysterous winds,
then

of Rest.

then to take haven where as he list, so oft
as he desireth to come from sea to shore.
No nor yet can his art performe this, that
he being taken in a sodain tempest maye
constantly and without feare escape such
necessity. But onely it helpeth thus much
that so long as he Despaireth not but that
arte maie take place, he gathereth in his
sayles aswel as he can, and so floteth with
the tempest, whereas the cowardly mary-
ner sitteth wringynge his handes toge-
ther, and whilste the masse of the ship ly-
eth drowned by violence of windes in the
sea, he trembleth & quaketh for feare. But
the quiet mind in a wiseman, both bring-
eth healthe to the bodye by the meanes of
continency, good Diete & exercise (whiche
thinges dooe aswage and cleane take a-
waye the cause and matter of sicknesse) &
also if there be afterward perhappes any
occasion of trouble whereuppon mannes
mind doth run as vpon a rocke in the sea:
he hopeth by sayle, and as (Escapiades
saith) quickly passeth the same. But fooles
not so muche for Desier of life as for feare

The port

of deathe, dooe hang on the bodye by the
hands closed lattyſ wiſe one finger with
in another: euē as *Ulyſſes* did hang by the
wild figge tree, when he feared þ dange-
rous goulfe called *Caribdis* roaringe vn-
derneath him, who (as *Homer* writeth) be-
ing ſodainly taken in the ſea of *Sycelpe*,
was brought to ſuch caſe þ by meanes of
þ violence of þ winde driving him hither
& thither, he could nether go for ward nor
backward, nor yet as the proverbe ſaieth,
as one þ holdeth a wolf by the eares: was
hable what for wearines, & for thū hands
ſomnes of the place, to holde the tree any
lenger, and yet durſt not let it go for feare
of the terrible monſter. Cruely if a man
woulde by ſome meanes ſearche oute the
nature of oure ſoule, and think with him-
ſelfe, that by death we paſſe from this life
to a better, or at the leaſt not to a woorſe:
certainly that man in deſpiſinge deathe,
ſhoulde prepare for himſelfe no ſmal pro-
uiſion, to conduct him in his iourney to-
wardes the quietneſſe and tranquilitye
of the mynde. For he that as well by force
of

of Rest.

of vertue whiche is proper and peculyer
to manne, may liue pleasantly, as also by
meanes of other thinges not apperteyn-
yng to manne, but geuen besides nature
being of great power & farre passing our
own proper thinges: maie be of such bold
spirite and courage, that he maie saye to
himself, I maie depart, yea I saye euē at
the firste instant, and by gods leaue whē
I will my selfe: Howe I pray you, or whē
maie we thinke that any griuous thing
indissoluble or troublous, can chaunce to
this man? But whosoener he was & fyrst
spake this famous and renowned sen-
tence, O Fortune I haue preuented thee, and
taken vppē befoze all thy wayes and passages
bee they neuer so straghte: truelye that
manne seemeth not to haue encouraged
and boldned himself by strong buildings
fast barred and surelye locked: but rather
by Philosophicall decrees and testimoni-
es of wise men which be cōmon and easie
for all menne to haue, yea and readie at
hande to all those that shall vouches-
safe to receaue them. Further oughte
I.iii. we

The port

we to take awaye our credite from suche
thinges as be consecrated to the memorie
of vs & of our posteritie, nor yet to dispaire
or to mistrust our selues as vnhabie euer
to folow any parte thereof. But as wee
ought to haue the in admiracion, & as it
were by a certain inspiration of god to be
amazed at the: so also it behoueth hym to
prepareth himself to folowe the same, too
make such a shew of himselfe that in be-
ginning first with smal thinges, he maye
afterwarde attempt greater and greater,
& so at length atchieue to the highest. But
we must take hede in any wise to forget
not to consider these thyngs before, nor yet
be greued to renouue the oftē in our mind
& to think of the with all our hart, whych
thyng is not, vneasy to be done. For as the
delicatenes of the minde, whych being oc-
cupied in euery litle trifles and thinges of
smal weight, is wont by a naughty suf-
ferance to withdraw it self from vnplea-
saunt thinges for to folow thinges of plea-
sure: dothe annoy vs and infect vs with a
certain flouthful dilicioulnes & tendernes:
even

of Rest.

even so, if a mā would behold in his mind
thimage of sickness, labor, travail, banish-
ment, & such other like, & cōmaund in him-
self the force of his wit & reason, Diligent-
ly to discusse eache thing & is to be ponde-
red by it self: that mā, that mā, I say, with-
out doubt, should quickly find those thin-
ges that seme greuous & horrible, to be in-
dede vain & for the most part not to be re-
garded, and finally to threaten more out-
wardly, thē thei can perfozme inwardly.
But the cōmon sort doe feare this saying
of Menander. There is no man that may gloze
so muche of himselfe in his lyfe time as to saye,
that I wyll not suffer this, or that. And no
maruayle why, sythe they knowe not
howe muche it helpeth to wardes thad-
uoiding of heauines, taccustom thēselues
to behold fortune with a froward counte-
nance, & with a fierce looke, & not to be ge-
uen to effeminate thoughtes & wauering
delites, which being nourished in darke-
nes, & abashed at euery glistering light of
hope, do yeld to euery trifle. Albeit Menā-
der might be answered thus. A mā ought

h.i.

not

The port

not to say, I wil not in my life time suffer this, but rather ought to saie, I wyll not whilst I liue do this. As I wil not lye, I wil not vse subtil craft in deceauning men, I will not defraude them of their ryght, I will not maliciouslye lay waite to take them in a trap. For sithe this thing consisteth in our power, it must nedes be a very great helpe to those that do further the selues to bteigne quietnes of minde. Contrarywise a wicked conscience is in the soule, like a wounde in the bodie, & it causeth repentance, which continually fretteth and tormenteth the soule. For where as reason is wont to take away all other griefes and heauines, this naughtie conscience (I saie) causeth repentaunce for shame to prouoke it selfe of the owne accorde, and as it were eagerlye to byte and to teare it selfe in pieces. And as the colde of a colde ague, or the heate of a burnynge feauoure dooeth muche more behementlye and griuonslye afflicte the bodie, then anye other outwarde heate or colde. Euen so the griefes and sorowes that
that

of Rest.

that come vnto vs by chaunce, be easier to suffer, then those that by our owne folye dooe breede in oure selues. This sayinge also which euery man whē he hath done any mischief is wont with weeping teares to howle out. There is no manne to bee blamed for this, but I my selfe: maketh the wounde whiche is greuous of it selfe, muche more greuous and dothe pearce it deper. For neyther goodlye buyldynges, nor aboundaunce of golde, nor yet noblesse of byrthe or great Empire, nor synallye, pleasaunt speache, eloquence, or promptnes of tounge, can brynge suche stylnesse and pleasaunt quietnesse of lyfe, as the mynde that is free from pensyuenesse and lyueth by it selfe, farre of, from wycked thoughtes. Whiche mynde hauyng in it self a cleare and pure fountain of lyfe (whereby I meane an honest disposition and vertuous behauioure from whence all commendable doynges dooe spring) as a thing encouraged I saye by some inspiraciō of god, doth brynge furth all her doinges in myrthe and pleasure,

The port

with the continuall remēbrance wherof
she is onely fed, being to her a great deale
sweeter & much more assured, thē the hope
wherof Pyndarus speaketh, which (as he
saith) dothe nourishe olde age. And as the
swete gardein plots (as Carneades was
wōt to say) though thei be spoiled of their
pleasant shrubbes, the rootes being cut or
pulled bp, do yeld for al y a certain sweete
smel lōg time after: enē so honest doings,
do leaue in the mind of a wyseman, a cer-
tain remēbrance which is alwaies pleas-
sant & freshe. With the which remēbrance
y inward mitch being watered, as it wer
wi h a cōtinual rūning brooke, is alwaies
greene & bringeth furth yonge shootes &
springes to the great shame of those that
do oft lamēt & blame this lyfe, affirminge
it to be a counsel house of milchief, & a cer-
tain assemble of banished folkes, into the
which the soules be sent a way frō aboue,
as though thei wer banished out of their
countrey. Cruely I cannot but iudge this
saying of Diogenes moste worthy of re-
membraunce. Who espying a stranger on

of Rest.

a time in Lacedemony gorgeously array-
ing himself against a festiuall daie, sayde
thus, what (quoth he) Is not euery daie
to a good man a festiuall daie: yea truely
(if we consider thinges wel) most festiuall
& ioyful. For the world is no other thyng
but a holy temple, & moste meete for God.
And into this temple, man at his byrthe
tyme is admytted, not to beholde ymages
made by mans hand, & withoute sence or
feling: but to behold the Sūne & Moone,
& the Starres, from whence our life toke
her first beginnig & mouing, which thin-
ges the prouidence of god gaue vs to bee-
hold, to the intent & such thinges as be sub-
iect to the outward senses, mighte bee (as
Plato saith) ymages & examples of those
thinges which are to be cōprehended and
vnderstanded by the minde. Adde hereunto
the floudes continually bzinging fresh
water and earth, which nourisheth bothe
plant & beast. It behoueth our lyfe there-
fore, that wil truelye beginne to celetate
this noble feast & goodly sight, to be ful of
mirth & quietnes. And not to tarie for &

The port

feaste of Saturne , of Bacchus or of
Dallias (as many doe) whiche doo abyde
these and suche other feastyuall dayes
when they appzoche with greate expect-
tacion , and synallye beyng come they
receaue them and the playes celebrated
in the same , with much reioyceing. And
for their pleasures sake, they paie also hi-
er to players of Interludes, to Minstrels
and to Tüblers , that in those daies they
maie delyght themselves, the more wan-
tonly with bought mirth. But what ca-
bee a more vndecent thing then this, that
during suche playes , we can sit quietly,
kepinge a maruaylous styll sylvence , at-
tendynge to nothyng but to that ones
lye . For neyther dooeth any manne la-
mente whylste hee dooeth Sacryfyce ,
nor yet whylste hee beholdeth the plaies
of Apollo , no more then hee that syt-
teth at Saturnes feaste , complayneth
for hunger . And yet suche solempne
feastes , as God is aucthour of , and as
it were ryng leader , we manye tymes
Defyle

of Rest.

defyle and byolate; by passynge theym
ouer with lamentynge, wyth bitternesse
of hearte, and wyth myserable lpyng.
And thys also is verye vnseemelye for
vs to bee delyghted wyth the melodious
noyse of Organes, and with the swete
syngynge of byrdes, and wyllynge to
beholde bestes whylste they playe to-
gether, and leape too and fro. And a-
gayne to bee offended wyth theyr loude
howlynge, terryble roarynge, and cru-
ell lookynge. And yet we seynge oure
owne sorowfull heauye and frowarde
lyfe, drowned in noysome affectes, in
troubles and cares inexplicable, be not
onelye vnhyable to craue casemente for
oure selues and space to breathe: But
also vnwilling to heare those that would
exhorste vs thereunto. To whose ad-
monyshmentes if with cares vnoccupied
and wel purged we would attende, we
should both vse thinges presēt accordyng
as they bee; withoute feare of reproofe,

It iii.

and

The port
and also wee shoulde quiete oure selues
wyt the pleasaunt remembraunce of thinges
past. And finally hauynge an assured
and ioyfull hope alwayes before
oure eyes, wee should boldly
aproche thynges that
are to come.

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